The KNOVVLEDGE OF CHRIST

Indiſpenſably required of all men that would be ſaved;

OR

Demonſtrative proofs from Scripture, that Crucified JESUS is *The CHRIST.*

Wherein

The Types, Propheſies, Genealogies, Miracles, Humiliation, Exaltation, and the Mediatorial Office of Chriſt are Opened and Applyed; In ſundry Sermons on *Acts* 2. 36.

By *John Davenport*, B. D. *and Paſtor to the Church of Chriſt at* New-Haven *in* New-England.

Matth. 24. 23, 24.

If any ſhall ſay unto you, lo, here is Chriſt, or there; believe it not. For there ſhall ariſe falſe Chriſts, and falſe Prophets.

Iohn 1. 41. *We have found the Meſſias, which is, being interpreted, the Chriſt.*

1 Cor. 2. 2. *I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified,*

London, Printed for *L. Chapman*, and are to be ſold at his ſhop at the ſigne of the *Crown* in *Popes-head Alley*, 1653.

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The Types, Prophecies, Theologie, Miracles, Nativities, Exaltation, and the Redemptorial Office of Christ are Opened and Applied; in many Sermons on 1 Cor. 2. 2.

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By John Davenport, B. D. sometime Pastor to the Church of Christ at New Haven in New-England.

London, Printed for L. Chapman, and are to be sold at his Shop at the Sign of the Crown in Pope-head Alley, 1653.

To the Christian Reader.

CHRISTIAN READER,

THe right knowledge of the TRUE MESSIAS, and of this Truth, that Crucified Jesus is the Christ, *is necessary unto all who hope for salvation by him; there being* no other in whom salvation is to be had: For there is no other name under heaven given amongst men, whereby we must be saved. *This our Lord himself, who is* the Author of eternal salvation to all that obey him, *testifieth in his most heavenly Prayer (as it were appealing unto his Father for the certainty of it) saying,* this is eternal life, that they might know thee the only true God, and him whom thou hast sent. *That there* by him whom the Father hath sent, *he meaneth himself; and by* knowing him, *believing in him, may appear in his weighty admonition to the Jews (who expected Messias to come, but* received not him, *when* he came unto them; *saying to them, and to us in them,* If ye believe not that I am he, ye shall dy in your sins. *Which definitive sentence of the Judge of all the world, may convince some Ancient*[a] *and Later Writers*[a] *of a dangerous error, when they extend the Title of Christians, to such as never knew Christ; and give hope of eternal salvation unto the Heathen by Phylosophie; and to the Jews, by the Law, if they kept themselves from Idolatry before the coming of Christ*[c]. *Nor is their error less dangerous, who con-*

Acts 4. 12.
Heb. 5. 9.
John 17. 3.
John 1. 11.
John 8. 24.

a *Justin. Mart: Clem. Alexand. Chrysost.*
b *Ludov. Viv. Erasm. Zwing. Andrad.*
c Τὸν Χριστὸν προεμηνύσαμεν λόγον ὄντα τοῦ πᾶν γένος ἀνθρῶν μετέχει. καὶ οἱ μετὰ λόγον βιώσαντες Χριστιανοί εἰσι κἂν ἄθεοι ἐνομισθησαν &c. *Justin in Apol. secunda.*

Ἰουδαίοις μὲν νόμος Ἕλλησι δὲ φιλοσοφία μέχρι τοῦ Χριστοῦ παρουσίας. *Clem. Alex. Strom. l. 7. Fruentur omnibus vitæ æternæ bonis etiam illi, qui Christum, ante ipsius, incarnationem, non norunt sed ab idololatria se abstinuerunt.* Chrysost. Hom. 38. in Mat.

tenting:

tenting themselves with the empty name of Christians, neither true to the honour of Christ, nor have faith in Christ rightly grounded. To the first, the golden name of Christians is but as an ornament to Swine; as Salvian noteth[d] and then saith Augustine, Quid tibi prodest nomen, ubi res non invenitur? What will the name avail, where the thing is wanting? To the second, the Lord Jesus will profess in that day, when they shall cry Lord, Lord; I never knew you; Depart from me ye that work iniquity. Matth. 7. 22. 23. This honourable name was at first imposed upon those, who before were called Disciples; such as received Jesus Christ in all his offices, and yielded up themselves accordingly to be governed by him, believing on him, upon God's authority in the Scripture: These were first called Christians at Antioch; Acts 11. 26. That the faith of men may be so grounded, was the principal scope of these sermons; which have for their subject an Argument no less seasonable then important; especially in this hour of Temptation: wherein Satan the old Serpent (whom Epiphanius elegantly stileth κυκλοδρόμον) as it were rolling himself into a circle, reviveth old heresies under new names and pretexts: which, whereas former ages had them successively one after another, now appear in Troops; as if Satan were mustering up all his forces together for his last assault. Yea, the only wise God himself, by shaking at this time heaven and earth, hath already discovered to the view of all men, the ungroundedness of the faith of many, by the great falls of such lofty buildings in the profession of Christianity, which wanted this foundation; for a warning to others to be exactly careful about two things. 1. About a Well; that is, soundly and substantially laying the principles and grounds of Christian Religion in their minds and hearts. These κοιναὶ ἔννοιαι are of as common and daily use unto Christians, as the Sun, the Ayr, Fire, and Water in Nature: In order they are to be first laid, as the foundation in the Building, 1 Cor. 3. 10, 11. Heb. 6. 1. and for the manner of laying them

[d] *Christianum nomen quasi aureum decus est, quo si indigne utamur sit ut Sues cum ornamento esse videamur.* Salv. l. 4 de Prov. Aug. Tom. 9. Tract. 5. in Ep. Iohan.

them, it must be done soundly and substantially; 1. *In the mind and understanding*; *The knowledge of fundamental Truths must be distinct, certain, and judicious*; 1 Cor. 14. 20. Luke 1. 3, 4. 1 Pet. 3. 15. 2. *In the heart*; *it must be effectual upon the Will and Affections, causing them to* receive the love of the Truth, *and to* obey, from the heart, 2 Thes. 2. 10. the mold of Doctrine, as being put into it; *that our know-* Rom. 6. 17. *ledge may be experimental, as it was in* Paul, Rom. 8, 1, 2. 3. *In the Life*; *sinking from the brain into the heart, and from thence breaking forth into action*; *and setting head, heart, hands, and feet, and all on work*; *according to the exhortation of* James, Who is a wise man, and endued with James 3. 13. knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom: *Otherwise you cannot truly say you know God, and Christ, or any fundamental Truth in Religion: For*, Hereby we do know 1 John 2. 3, 4. that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a lyar, and the Truth is not in him. *And therefore though the* Lord *had* made known his ways and Laws Psal. 147. 19, unto Israel in the Desart, *yet finding their practise contrary* 20. *to his revealed Will, he said*, They do err in their heart, for Heb. 3. 10. they have not known my ways. 2. *About the Superstructure, that men build on this foundation as they ought.* 1. *For the matter*, gold, silver precious stones; not wood, hay, stubble. 2. *For the manner*; 1. *Suitably to the groundwork, that the building may be uniform. Thus do they, which* 1 Cor. 3. 12. in an honest and good heart, having heard the word, keep Luke 8. 15. it, and bring forth fruit with patience. 2. *Striving to* go on unto perfection, *never resting till the building be finished*; Heb. 6. 1. forgetting those things which are behind, and reaching Phil. 3. 13, 14. forth unto those things which are before; pressing towards the mark for the price of the high Calling of God, in Christ Jesus. *For the help of God's people herein, hoping that by the blessing of Christ, it may be of use to establish the faith of some in the present Truth, concerning the Messiah, which*

Satan

To the Reader.

Satan, at this time, opposeth: I have yeilded to the perswasions of some Brethren (ayming at the common good) to publish that which some yeers since was preached in my weekly Lecture (among other Principles of Religion) *for the setling of the Faith of the Flock committed to my* Pastoral *watch and care, upon a sure foundation in the Truths,* according to godliness; that their faith should not stand in the wisdom of men, but in the power of God.

My far distance from the Press, *and the hazards of so long a voyage by Sea, had almost discouraged me from transmitting this Copie; foreseeing that whatsoever* equivocals *are committed by the* Printer, *men dis-affected will impute to the Author; and being sensible of my great loss of some Manuscripts, by a wrack at Sea, together with the lives of sundry precious ones, about six yeers since. Yet if the Printer acquit himself well in this, and God be pleased to make it acceptable and profitable to the Reader, I shall be encouraged to publish more, as God shall give liberty and opportunity. Farewell.*

Thine in the true Messiah,
John Davenport.

From my study in New-haven,
this 13th of the 9th moneth,
MDCLII.

The

The True Messias OR Crucifyed Jesus The CHRIST.

ACTS 2. 36. *Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

WE proceed according to the method formerly proposed, to speak of the Restoring of Fallen man: And having described the Person of our Redeemer, and noted sundry wonders in it; we are, in the next place, to handle his Offices. For our better understanding whereof, it is

necessary that a great Objection be removed; *viz. Whether this very Jesus, born of the Virgin* Mary, *who was crucified, be that singular Messiah, in whom all that expect salvation must believe, that they may be saved?*

To clear the Truth herein, I have chosen this Text, which holdeth forth the conclusion of that excellent Sermon which *Peter* preached unto multitude of Jews, on the day of Pentecost, after the *holy Spirit* had *sate upon the Apostles in the similitude of cloven Tongues, like fire; whereupon they began to speak with other Tongues, as the Spirit gave them utterance*; v. 1. to 5. This being observed and rumoured abroad, drew a great concourse of Jews to hear them; v. 5. The hearers are described, 1. By the several Nations of which they were; v. 8. to 12. 2. By their different affections. 1. *All were amazed.* v. 12. 2. *Some mocked at them, as drunken,* v. 13. Upon this occasion, *Peter stood up,* and having called for attention, v. 14. he first refuteth their cavills, who said, They were drunken; v. 15. 2. he proveth, by this dispensation, and by the Miracles which Christ wrought, and by the Prophecies, and by sundry other Arguments, that *this Jesus is the Christ.* 3. He concludeth with a weighty exhortation to all the people of Israel, to *be assured hereof,* in the words of my Text.

Wherein you may note three things. 1. The manner of knowing this great Truth, which is enjoyned unto all that shall be saved; *Let all the house of Israel know assuredly.* 2. The ground whereupon this certainty of knowledge must be built; *viz.* the Scriptures implyed in this illative particle, *Therefore,* which referreth us to the proofs formerly pointed at in his Sermon. 3. The great Truth which must be thus certainly known, upon this ground, *That God hath made that same Jesus, whom ye have crucified, both Lord and Christ.*

I shall briefly open the words, and then collect some chief Doctrinal observations from them.

All

All the House of Israel] *House* is put for Nation, or People, by an usual Metonimie. *Israel*] in the letter, signifies the posterity of *Abraham*, descending from *Jacob*, who was called *Israel*: but in a spiritual sense, the Scripture extendeth it also to all Believers among the Gentiles, who are called, *The Israel of God*. *Peter* at this time, preached to the Jews; but his Sermon is written, not for their sakes alone, but for ours also. For, *He who is the God of the Jews, is the God of the Gentiles also; and will justifie the Circumcision by Faith, and the Uncircumcision through Faith*, in this Jesus, the only true Messiah. πᾶς οἶκος Ἰσραὴλ. Gen. 32. 28 Gal. 6. 16. Rom. 3. 29, 30.

Let it know] The verb γινώσκω is of as large signification in Greek, as *to know*, is in English: It signifieth, *to know* after any sort, whether in a scientifical, or in a Disciplinary way; that is, whether by the evidence of things to our reasons, and sense, or to our faith. In this place it is taken in the latter way, as also it is in other places, where faith and knowledge are joyned together exegetically; so *Joh.* 10. 38. and where they are confounded, and put one for another; 2 *Cor.* 4. 13, 14. Now faith is grounded upon Divine Revelation, and assenteth to the Truths revealed in the same manner as they are revealed by God in the Scripture, some Truths are revealed in a general manner, as true and good in themselves, without application to us. Answerably faith yeildeth a general assent, and approbation to them. Some are more particularly revealed, as containing some excellent Truth and good, whereby some special benefit redoundeth unto us. Answerably faith receiveth and assenteth unto these, with adherence, affiance, and dependance upon the things revealed, with application to our particular cases, and as compared with all contrary desires and temptations. If the question be, which of these is meant? I answer, both in their order; the former as an inferiour degree of faith, and step to the latter; but the latter is principally intended. So that the knowledge here meant, is first with Application; γινωσκέτω

Job 5. ult. Rom. 7. 15.

tion; 2 knowing this *for our selves*. 2. With Power; as when *Paul* saith, *That which I do* (γινώσκω, it is well translated) *I allow not*; and the Antithesis in the next clause proveth that to be the Apostle's meaning: And in the Hebrew, words of knowledge and sense, being taken in a spiritual manner, do imply or note suitable affections and actions. Thus to know Jesus to be the Messiah, includes the Will and Affections unto Christ, and imports receiving and trusting in him; *John* 17. 8. because, this knowledge is not meerly speculative, but practical; and the practise of our knowledge that this Jesus must be believed on as the only true Messiah, is to believe in him as such.

Assuredly] ἀσφαλῶς signifieth two things; 1. Certainly. 2. With confident security. In the first sense its opposed unto opinion, which is an imperfect conjectural Assent unto things that are not clearly presented to our understanding or sense. In the second sense, it is opposed to doubting, which keepeth the soul unsteady and restless, under suspition of the contrary; yet, not to all doubting, but to that which ariseth from Hypocrisie, and hindereth the soul from closing with Christ, and from cleaving to him, *James* 1. 6. 8.

That God hath made] ἐποίησε. The *Arrians* perverted this expression, calling Christ from hence, a factitious God; I say, they perverted this Text: for, neither doth it speak of Christ as the Son of God, or in respect of his God-head; as if in that respect he was *made*: But *Peter* sheweth that Jesus, whom as man they slew, and that rose again, according to the flesh, was *made both Lord and* 15 *Christ*. Nor did the word *made*, used here to signifie Gods creating of Christ, as man (though it be true that Christ assumed mans created nature, according to which he may be called a creature) but here ἐποίησε, as the Greek *Scholia* warn us, is the same with ἐποίησε διάταξιν κατέλαξε, or κατέστησε, that is, *hath ordained, constituted*. So it is

else-

elsewhere rendered; as in *Mark* 3. 14. *He ordained twelve, that they should be with him*; or, as *Cyril* of *Alexandria* noteth, *made*, here signifieth, *declared*; according to which sense, *Peter* a little before, called this *Jesus of Nazareth, a man* ἀπὸ Ναζαρέτ *demonstrated* or *approved of God by miracles, wonders, and signes, which God by him wrought among them*; *Acts* 2. 22. *viz.* to be the Messiah. *Cyril Alex. l. 9. Thesaur. c. 3. ubi late explicat hunc Textum.*

That same Jesus whom ye have crucified, both Lord and Christ.] That is, He hath ordained and constituted him to be that singular Messiah, promised to the Fathers. It seems that he ascribeth these two Titles, *Lord and Christ*, to this Jesus, in this place, to shew that it is he of whom *David* prophesied, under these names, calling this Jesus, *his Lord*; *v.* 27. from *v.* 34. from *Psal.* 110. 1. and Gods *holy One*, *Psal.* 16. 10. in respect of that *anointing*, whereby he was sanctified of God to be the only true Messiah.

I have done with the explication of the Text, and proceed to the collection of Doctrines which this Text affordeth: For our clearing the Truths propounded, we shall speak to the words according to the order in which they stand in the Text.

It is indispensably required of all that would be saved, that they know Jesus Christ, with certainty, and with application, and with power.] Let all the house of Israel know assuredly. Doctrine 1.

This Point I shall first explain, then confirm, and lastly apply it.

1. For Explication.] I say not that the same measure of knowledge is required in all to salvation. For, 1. All have not the same calling, to be able *to convince gainsayers*, and *to stop their mouths*; *Tit.* 1. 9. 11. 2. All have not the same measure of ability, and leisure to search into the course of Genealogies, and consent of Prophesies, and to unvail the Types; *Heb.* 5. 13, 14. 1 *Cor.* 7. 32, 33. 3. All have not the same measure of helps; every one hath

hath not a *Philip* at hand, to open a Propheſie, as that Eunuch had; *Acts* 8. Therefore the ſame meaſure is not expected to be in all. *Luke* 12. 48. But this I ſay, that all that would be ſaved, are bound to know Jeſus Chriſt in this manner, *viz.* with certainty; *Gal.* 1. 8. *Col.* 2. 7. with application to themſelves, *Job* 19. 25. *John* 17. 8. 13; with Power, 2 *Theſ.* 1. 11. 1 *Theſ.* 1. 3.

2. For Confirmation and Proof of this Truth, weigh the following Reaſons.

Reaſon 1. *From the End for which this Truth is written in the Scripture.* It is that we may *have the certainty of it*; *Luke* 1. 4. and that we *may believe and be ſaved*; *John* 20. 31.

Reaſon 2. *From the duties which lye upon all Chriſtians in reference hereunto, viz.* 1. To attain unto certainty and aſſurance in the grounds of their Religion; eſpecially now, in this their elderly ſtate under the Goſpel, and under ſuch means; 1 *Cor.* 14. 20. *Heb.* 5. 11, 12. *Gal.* 4. 3. 4. 2. To make a free and bold confeſſion thereof, when they are called thereunto; *Rom.* 10. 10. *Iſa.* 44. 5. *Acts* 2. *ult.* 3. To be able *to give a reaſon of their hope*; 1 *Pet.* 3. 15. *The talk of the Tongue will be vain, if Faith be not in the heart*, ſaith *Calvin.* 4. To ſuffer for this Truth; *Luke* 9. 23, 24. *Phil.* 1. 29.

Fruſtra garriet lingua, niſi nitus reſideat fides. Calv. in locum.

Reaſon 3. *From the great importance of thus receiving this Truth.* 1. Becauſe it is fundamental, a Truth neceſſarily to be laid in the Foundation of Chriſtian Religion; *Heb.* 6. 1. *Matth.* 16. 16, 17. For without Chriſt we have no acceſs to God; *John* 14. 6. Nor is our worſhipping God accepted of him, except we worſhip him in Chriſt; *v.* 22. 2. Becauſe the efficacy of all ſaving Truths in our hearts and lives, depends upon our receiving them in this manner; *Col.* 2. 6, 7. and our Fruitfulneſs; *Phil.* 1. 9, 10, 11. and our victory over Temptations, from the world; 1 *John* 5. 4, 5. from the Fleſh; *Acts* 15. 9. from the Divel; 1 *Pet.* 5. 8. and our eſtabliſhment in the

the Truth unto perseverance; *Matth.* 7. 24, 25. & 26. 16, 17. on the contrary, Apostasie is from mens not knowing Christ; thus *Eph.* 4. 14. 2 *Pet.* 3. 17, 18.

3. For Application of this Truth to our selves.

It serveth to reproove three sorts of Christians. 1. Unresolved Christians, that are alwaies unsetled in Religion; whose receiving this Truth, is rather in Opinion then Faith: As if there were no better and surer ground of certainty for this point, and the like in Scripture, then there is sundry Phylosophical Notions, which are apprehended only by a Natural Light, and received upon humane authority; whence arose the Academicks ἀκαταληψία, and *Aristotle's* δοκεῖ, it seemeth; or for sundry Traditions of the Pharisees, which they could not prove otherwise then by alledging the sayings of many men like themselves; as the Papists in the like case put us off with the Fathers, and Schoolmen, and Councels. But this Truth hath Gods Authority, and the Revelation of the holy Spirit in Scripture, the Word of God himself who is Truth, and cannot ly, to confirm and clear it in the hearts of his people: Therefore its a sin, and of extreme danger to the souls of men to be wavering herein, *Eph.* 4. 14. They pretend the obscurity and difficulty of understanding it, by reason of sundry Disputes about it among the Learned, and therefore chuse to stand as Neuters, till the Learned agree about this and other points; and in the mean time to serve God according to their light, without searching further. But, I demand, whence this obscurity and difficulty is, whereof they speak? It is not from God, but 1. from themselves; either they are careless neglecting due means to attain unto certainty herein; or they are profane, like *Esau*, and slight things which they value not. Such a spirit was in *Pilate*, when he asked what is Truth, but stayed not for an answer; *John* 18. 38. and in *Festus*, *Acts* 25. 19, 20. 2. From the efficacie of Satan in them, who blindeth the eyes of their minds, 2 *Cor.* 4. 4. *Use* 1.

But

But with the Elect, being effectually called, it is otherwise, *Iohn* 10. 4, 5. Therefore such Neuters give in evidence against themselves, that they belong not unto Christ, or have no Truth of grace in them.

2. It reproveth such as look at a general Assent, with some knowledge of these Truths, as sufficient to salvation, if they live without open scandal. For, 1. The Divels and Reprobates may have such a faith, and yet perish eternally; *Luke* 4. 41. *Acts* 8. 12, 13. 1 *Iohn* 2. 19. *Iohn* 8. 30, 31. The faith which *Philip* required in the *Eunuch* for Baptism, was *Believing* this Truth *with his whole heart*, *Acts* 8. 37. which may serve also (by the way) to guide our judgements about that question, concerning the faith which fitteth men for Church-Fellowship; for no less Faith is required for Admission into Church-Fellowship, then was necessary for Baptisme: Therefore the tryal of mens fitness for that state, is to be made by their holding forth this manner of knowing Christ.

3. It reproveth presumptuous professors, who are confident, without a good ground, that they do believe in Christ unto salvation. To discover the vanity of this their confidence, I demand, 1. How long have you thus known Jesus Christ? Ever since you can remember? Suspect it; For all that know Christ in a right manner, can tell, that there was a time when they did not thus know Christ as now they do; *Iohn* 4. 42. They will say, with that blinde man, *One thing I know, that whereas I was blinde, now I see*; *Iohn* 9. 25. 2. Upon what ground is your knowledge of Christ built? Is it, because you were so taught and catechised from your Childhood; and all whom you know hold so? A Turk will give the same reason for his believing in *Mahomet*; An unbelieving Jew will give the same for his rejecting and blaspheming Jesus Christ. This therefore is insufficient, unless your faith be grounded on the Scriptures, and wrought in you by the Teaching of Gods Spirit in the preaching of the Gospel,

Gospell, *Mat.*7.21.26. *Rom.*10.14. *John* 6,44,45. 3. What effect is there of this knowledge of Christ, whereof you speak, in your hearts and lives? doth it worke no spirituall change in you? it is in vain *Hos.* 8.2,3. for this transformeth, 2 *Cor.*3.18.

2 *Use*, It serveth to instruct and teach every man how to try himself, whether he know Jesus Christ in a right manner or not. This Tryall and discovery may be made three wayes.

1. By the object, or thing knowne, which is, and must be Jesus Christ, that is, salvation and unction, and what belongeth to them. For, to know Christ *according to godlinesse*, is to know how hee bringeth grace and peace from God the father unto us, and how we may find these things in him; *grace*, as he is a saving Anointer, and *peace* as he is an anointed Saviour. In thus knowing him, we must know him to be a most excellent good, both in himselfe and unto us; not a visible, but an invisible good, *Heb.*11.27. not a temporall, but an eternall good, *Heb*,13.8. Not a carnall, but a spirituall good, 2 *Cor.*5.15. 17. Not an earthly, but an heavenly good, 1 *Cor.*15.45,46,47. And all these must bee true, both in him, and in us, 1 *Joh.*2.8. When you thus know Jesus Christ, and that hee is all this to you and in you by his spirit, then you know him aright. Tit. 1. 1. 2 Pet. 1. 5.

2 By the manner of knowing. 1. Not onely by the teaching of men, but of God, *Jer.*31.33.34. with *Joh.*6.45. the spirit of God speaking to, and in thine heart, by his Ordinance, 1 *Joh.*4.6. *Isa.* 30.20,21. causing thee to assent with application and power, *Psal.*27.8. *Jer.*3.22, 2. Not *according to private interpretation*, but *according to the analogy of faith*, *in sobriety*, 2 *Pet.*1.21. *Rom.*12.3,6. 2 *Tim.* 1.13. 1 *Cor.*4.6.

3 By the effects of it. 1. Doth it cause thee to sell all things to buy this pearle? *Matth.*13.45. 2. Doth it produce obedience in thy whole conversation? *James* 3.17.

3 Doth it frame your spirits to become as children? *Matth.*18.3. for simplicity, humility and innocence of minde; and as fooles, 1 *Cor.*3.18. in, and to the world? if so, answerable to this disposition will be your practise; 1. To *desire the sincere milke of the word, as children,* 1 *Pet.* 2.2. 2. To doe the deeds of a spirituall foole, or madman, that is, not to be ashamed of doing the will of God, for the reproach or opposition of the world.

1 Cor. 4.9,10, 1 Cor. 1,23.

3 *Use,* It serveth to exhort, and perswade you all, 1. To make out that you may attaine to this manner of knowing Jesus Christ. It is a difficult thing, and almost impossible to know what measure of knowledge that is, whereby Christ is let into the soule. The best and surest discovery of it, is, by the manner of our knowing him. Rest not therefore till you can say as *Paul, I know in whom I have trusted,* 2 *Tim.*1.12. And with *Peter, Joh.*6.68,69. To this purpose. 1. *Search the Scriptures diligently,* Joh.5.39. Act.17.3.10,11. 1 Joh.4.1,2,3,4. 2. Pray that God would *mingle* the gift *of faith with the word,* in your heart, *Heb.*4.2.

2. To improve this manner of your knowing Christ, look at it as an undeniable, unalterable, infallible, and established truth, and so let it be in your hearts, 2 *Cor.* 1. 19. 2 To comfort your hearts in the stability of all the promises in Christ, 2 *Cor.*1.20. What ever changes are in the creature, 1 *Pet.*1.24,25. 2. To cause you to *trust in him, Psal.*9.10. Yea, to trust perfectly in him, 1 *Pet.*1.13. and to ingage your hearts to be constant and firme unto him; For by being built upon this rock, wee become like this rock, constant and immoveable, *Matth:* 7.24. and 16. 18.

So much shall serve to be spoken concerning the manner of our knowing Jesus Christ.

We shall now with the helpe of Christ, proceed to speak unto the second and third particular, *viz.* The ground whereupon this our knowledge of Christ must be built, im-

implyed in this illative particle [*Therefore*] which refer-reth us to the proofes formerly alledged by *Peter* in this Sermon, which are all taken from the Scripture. Wherein you may note two sorts of proofes. 1. Generall, Taken from the consent of the new Testament with the old, in asserting this Truth; the same spirit of God testifying in, and by both, that this Jesus, who was crucified, is the only true Messiah. 2. Speciall, For *Peter* in this Sermon proveth, that this Jesus is the Christ, by six particular Arguments, whereunto he referreth his hearers and us, in this particle [*therefore*] 1. From Types, of which he giveth *David* for an instance, *ver.* 25. 2. From Prophesies, of which he alleadgeth four, one out of *Joel vers.* 16. to 22. Another out of *Psal:* 16. 10, 11. A third, out of *Psal.* 132, 11. in *verse* 30. A fourth out of *Psal.* 110. 1. in verse 34, 35. which hee applyeth to this Jesus, as accomplished in him only, vers. 22, 29, 31, 32, 33. 3. From Genealogies, which he pointeth at, when hee saith, that this Jesus was the fruit of *Davids* loynes, according to the flesh, ver. 30. 4. From his Miracles, when he saith to them, *Jesus of Nazareth was a man approved of God, among you by miracles, wonders, and signes which God did by him, in the middest of you, as yee your selves also know,* ver. 22. 5. From the humiliation of the Messiah in his life and death, and secondly his exaltation, in his resurrection, ascention, and session at the right hand of God, and coming to judge the world ver. 31, 32, 33, 34. 6. From his Mediatoriall office, in my Text. The force and scope of this illative [*Therefore*] in this place, being thus declared, I shall note from it, that,

The consent of the pen-men of Scripture in applying the Types, Prophesies, Genealogies, and Miracles and other particulars which belong to the Messiah, unto this Jesus whom the Jewes crucified, are infallible grounds, whereupon all that will be saved, must know assuredly that this Jesus is the only true Messiah. 2 *Doctrine.*

For clearing and proving this point, know 1. That the ground of our faith must be onely the authority of di-

vine revelation in and by the word, *No man knoweth the Son but the Father, Matth.* 11. 27. *and the Father* himselfe which hath sent him to bee the Messiah, *hath born witnesse of him, John* 5.37. How? by his word, ver. 38. Where is that word to be found? In the Scripture, ver. 39.

2 That the consent of the holy pen-men of the Scriptures; *Moses* with Christ, the Prophets with the Apostles in this Truth, should stablish our faith concerning it. Hence it is that Christ alledged *Moses*, and told the Jewes that beleeved not in him, that *Moses, in whom they trusted, would accuse them; for*, said he, *had yee beleeved Moses, yee would have beleeved me; for he wrote of me, John* 5. 45,46. And, speaking with the two Disciples going to *Emaus*, *Hee began at* Moses, *and all the Prophets, and expounded unto them in all the Scriptures, the things concerning himselfe, Luk.* 24.27. The same course he took to confirme the faith of the eleven Apostles, and the Disciples that were with them, saying; *These are the words which I spake unto you whilest I was yet with you, that all things must be fulfilled, which were written in the Law of* Moses, *and in the Prophets, and in the Psalmes concerning me, vers.* 44. The Apostles of Christ shewed their consent also with all the Prophets, in applying what they fore-told concerning the Messiah, unto this Jesus. *Peter* proved to the Jewes, that this Jesus, by whose name the cripple was made whole, is the Christ, from *Moses, Act.* 3.22,23. and from the Prophets, ver. 24. The same also he preached to *Cornelius* a Gentile, *Act.* 10. 38,43. *Philip* the Evangelist, from *Esa.* 53.7. preached this Jesus to the Eunuch, whereby faith in Christ was wrought in him, *Act.* 8.35,36,37. *Paul* disputed, upon this ground, three dayes with the Jewes at *Thessalonica*, and proved, that this Jesus whom he preached to them, is the Christ, *Act.* 17. 2, 3. The same did *Apollos* at *Achaiah, Act.* 18.28. To conclude, with this Attestation *Paul* ended his ministery and life, *Act.* 28.23.

From

"From the premises I thus argue, That Jesus, and no "other is the Christ, whom the Scriptures testifie to be "the Christ. But the whole Scripture testifieth only this "Jesus to be the Christ. Therefore, this Jesus, and no o-"ther is the Christ, or the true Messiah.

The generall Argument to prove this Jesus to be the Messiah.

3. That their consent appeareth in applying these six particular Arguments, Types, Prophesies, Genealogies, Miracles, &c. which belong unto the Messiah, to this Jesus. These Arguments I purpose to handle severally, that you may see the consent of Scripture in them.

1 That the Types of the only true Messiah are verified in this Jesus alone. The Scripture expresseth two sorts of Types of the Messiah. 1. Reall. 2. Personall. Of both I shall speak severally, so far only as I find the New Testament owning them for types of Christ, and improving them to signifie something concerning the Messiah, and applying them to this Jesus in some respect or other.

1 The Reall types, which I shall take notice of for this purpose, are ten. 1. *Jacobs* Ladder, 2. Circumcision. 3. The Passeover. 4. The pillar of cloud and fire. 5. Their passing through the red Sea. 6. Mannah. 7. Water out of the Rock. 8. The Brazen Serpent. 9. The Jubilee. 10. The Temple.

1 *Jacobs Ladder*, or the Ladder which *Jacob* saw at *Bethell*, the foot of it on the earth, and the top of it in Heaven, the Angels of God ascending, and descending upon it; Jehovah himselfe standing above it, and speaking comfortably to *Jacob*, renewing the Covenant, and blessing him in Christ. We find this storyed in *Gen.* 28. 12. *to* 16. Jesus Christ owneth this for a Type of himselfe, and so expounded it unto *Nathaniel*, *John* 1. 51. where hee sheweth him that *the Son of man* is the truth of this Type. Now hee is resembled by the Ladder which *Jacob* saw, in respect of his Person, Office, and Efficacy. 1. In respect of his Person; as hee was man, hee was on earth;

*Iob.*17.4. as the foot of the Ladder: As God, he was in Heaven, 1 *Cor.*15.47. as the top of the Ladder; and as top and bottome made but one Ladder, in *Iacobs* vision, so God and Man in the person of this Jesus, but one *Immanuel*. 2. In respect of his Office, as Mediatour between God and man, he reconcileth things in Heaven, and things on Earth, *Col.* 1. 20. as that Ladder did after a sort joyn heaven and earth together. 3. In respect of his Efficacy, whereby 1. He establisheth the Covenant between God and us, *Gal.*3.8.16,17. 2. He blesseth us, by communicating all the good of the Covenant to us, *Rom.* 8.32. 1 *Tim.* 4.8. 3. He imployeth the Ministry of Angels, for their good, who shall be heires of salvation, *Heb.*1. *ult.*

2 *Circumcision* was instituted of God, and received by *Abraham* and his houshold, the onely visible Church of God at that time, in *Gen.*17. It was a bloody and painfull Sacrament, the cutting off the fore-skin of the flesh in the males of *Abraham* and his seed, and those that joyned themselves unto the God and people of *Abraham* in Church-fellowship, together with their infants of eight days old, to seale the Covenant of grace, which God made with *Abraham* and his seed in Jesus Christ: Thereby Jesus Christ was typed, as he was to come of *Abrahams* seed, *Heb.*2.16. And as he was, by the shedding of his blood, and his paineful death on the crosse, to establish and confirme the covenant, *Dan.* 9. 27. whereby God in the trinity of persons becomes our God, and as he is given for a covenant to his people, *Is.*49.8. that is, to be both the surety of the covenant, undertaking both for God and us, *Heb.*7.22. and all the good of the covenant. And as hee was to rise againe on the first day of the weeke, which is the eighth day from the creation, for our justification, *Rom.*4. *ult.* Hence Circumcision sealed, through Christ to come, unto *Abraham* and his seed, the beleeving Jewes and Proselytes, both justification, *Rom.*4. 11.

and

and sanctification, *Col.* 2. 11. together with all other good promised in the covenant, and is now abolished by Christ, who is the truth of that Type, and hath substituted baptisme in the place and stead of it, to seale the covenant to confederates and their seed, *Col.* 2. 10, 11.

3 The *Passeover* was instituted in *Exod.* 12. and is owned and applyed as a type of Christ, 1 *Cor.* 5. 7. and so it is testified to be in the new Testament in sundry respects. 1. In respect of the properties required in the Passeover, which are answered in Christ: 1. It must be a *Lamb*, so is Christ metaphorically called, *Ioh.* 1. 29. 2. A Male, so is Christ, *Isa.* 9. 6. 3. Without blemish, so is Christ, 1 *Pet.* 1. 19. 4. *Of a yeare old*, it was not slaine the first day, week, or month, but at a fit age, so was the death of Christ, κατὰ καιρὸν, *Rom.* 5. 6. 5. *One of their flocks and folds*, so Christ was of the Jewes, according to the flesh, *Rom.* 9. 4, 5. in whom salvation is of the Jewes, *Ioh.* 4. 22. 6. *A choise one separated from the rest*, so is Christ, 1 *Pet.* 1. 20. 7. *It was taken on the tenth day, but not slain till the fourteenth*, so Christ entered into his publik Ministery at thirty years old, and was slaine at the fourth Passeover after, and on the fourteenth day of the month. 2. In respect of the slaying of it: 1. The Passeover must be slaine, so was Christ, 1 *Cor.* 5. 7. 2. The time of slaying it, was *between the two evenings*, *viz.* the evening of the day, which began at three a clock in the afternoon; and the evening of the night, which began at six; so was Christ, *Mat.* 27. 46, 50. 3. *Not a bone of it must be broken*; so it was with Christ, *Ioh.* 19. 36. 3 In respect of the using and improving of it being slain. 1. That the Lambe may become food, *it must be rosted*; so Jesus Christ, as suffering under the wrath of God, and rage of men and Devils, must be meditated upon with effectual application of the spirit, *Mat.* 3. 11. 2. *The blood of it must be kept in a Bason*, as a precious thing; so must the blood of Christ 1 *Pet.* 1. 19. and not be spilt on the ground, or trod under foot, *Heb.* 10. 29. 3. *It must be sprinkled upon the lintle*

and

and side posts of the doore, with a bunch of hyssop dipped in it; so must the blood of Christ bee applyed unto us, by the spirit, working and quickening faith in us, *Heb.*9. 14. 1 *Pet.*1.2. 4. As the effect of that was safety from the destroying Angell, so of this, deliverance from the wrath of God, *Heb:* 12. 24. 5. *The flesh of it must be eaten*; so must Christ be fed on in the Ordinances by faith, *Iob.* 6. 55,56. 6. *With staves in their hand, and their loynes girt*; so must we receive Christ, as ready to be at his disposse, to goe whither he will, and doe what pleaseth him, 1 *Pet.* 1.13. 7. *With sowre herbs*; so we must feed on Christ with sense of the bitternesse of sinne, and our captivity under it, and Satan, and the curse of the Law, from which Christ hath delivered us: and with mortification and fellowship in afflictions with him, 1 *Cor.* 11. 26. *Phil.*3. 10. *Col:*1.24. *Zach.*12.10. 8. *Not raw*, so there must be a due preparation by the preaching of the Gospell, and shewing forth of Christs death, with examination of our selves that we eate not unworthily, 1 *Cor.*11.26,28, 29. 9. *Nor sodden at all with water*; nothing must be mixed with Christ and the Gospell. 1 *Cor.*2.2. and 2. 11, 3. 10. *Whole*; so wee must have full communion with Christ, whole and undivided, *Iob:* 1. 12. 1 *Cor.* 1. 13. 11. *None must remaine till morning; if any doe, it must be burnt*: so Christ must be fed on while the season of grace lasteth without delay, and Christ being come the legall shadowes are condemned as unlawfull, as if they were burned by the fire of Gods word and spirit, *Gal.*4. 9,10,11. *Col:*2.16,17. *Heb.*13.9,10. 12. *By the whole family, and if it were too little, calling in others*: thus Christ is to bee fed on in the Sacrament in communion with the Church, 1 *Cor.* 12.12,13. with a desire in us of inlarging it, *Luke* 14. 23.

4 *The pillar of cloud and fire set up* in *Exod:*13. 21. is applyed to Christ as a type of him, *Isa:*4.5,6. Jesus Christ is the truth of this Type, in both his Natures, and in all his

his Offices. 1. In both his Natures: His Godhead is as fire, *Heb.*12.29. his Manhood as a cloud, or vaile, *Heb.* 10.20. 2. In all his Offices. 1. As our Prophet, God guided them by the cloud, and sometimes spake unto them, revealing his will out of it, *Deut.* 31.15. *Psal:* 99. 7. So he doth by Christ, as our prophet, teach and guide us, *Matth.*11.29. and 17.5. 2. As our Prieſt, their being *baptized in the cloud*, ſignified and ſealed their being waſhed from ſinne by the blood of Christ, 1 *Cor.* 10. 2. 3. As our King: the cloud was *ſpread over them for a covering*, *Pſal.*105.39. and ſometimes *came between them and their enemies, behind them*, *Exod.*14.19. and thereby figured Christ his protection of his Church, as he is their King, *Iſa.*4.5,6. 4. In that ſpeciall conſideration of Christ, wherein the faith of Gods people truſteth in him, and reſteth on him, for all ſaving good: It is ſaid, *Jehovah went before them* in that pillar. He that is here called Jehovah, is called the Angell of God in *Exod.*14.19. which is the Angell of the covenant, *Mal.* 3. 1. Jeſus Christ as the Apoſtle expounds it in 1 *Cor.* 10. 9. who is called *Iehovah our righteouſneſſe*, *Ier.* 23. 6. in whom God, reconciled to us, is our guide and protector.

5. *Their paſſing through the red ſea*, ſpoken of in *Exod:*14. 22. is applyed as a tipe of Christ, in 1 *Cor:* 10. 2. *Moſes* bad them *behold the ſalvation of the Lord*, ver.13. which title is applyed unto Christ, in *Luk.* 3. 6. To ſhew that Christ is preſent with his people, to ſave them in all troubles and afflictions, *Iſa:*43.2. and from all their ſpirituall enemies, and ſinnes, both by juſtification, 1 *Cor:* 10.2. and ſanctification, *Mich:*7.19. through faith in him, *Heb.*11.29. and will in the end give them ſongs of victory and triumph, *Exod:* 15.1. with *Rev:*15.2.

6 *Mannah*, The ſtory of this is in *Exod:* 16. 14, *&c.* Christ applyeth this to himſelfe, as a type of himſelfe, in *Iob:*6.32,48. And he is the truth of that type, in ſundry reſpects. 1. In reſpect of qualities. The Mannah was *white*

 in

in colour, so is Christ in purity, *Psal.*45.2. 2. It was *round* in figure, which being applyed to Christ, figured his eternity and perfection, *Rev:*1.8.3 It was sweet in taste, *Exo.* 16.31. So is Christ tasted by faith in the promises, 1 *Pet.* 2.3. *Psal.*19.10. 2. In respect of quantity. 1. Mannah was *little* in seed, *Exod:*16.14. but great in nourishment, vers. 12. So is Christ, small in appearance, great in vertue, *Isa:*53. and 55.1,2. 2. It was plentifully given. *It fell as dew, covering the face of the earth round about their Tents;* and was sufficient to feed six hundred thousand fighting men, besides women and Children. This figured the allsufficiency and extent of the grace of Christ, *Rom:*10. 11, 12. 3. In respect of Gods manner and end in giving it, For 1. Mannah was *a gift prepared* of God for them, *Ex.*16.15. So is Christ, *Lu.*2.30 31. *Ioh.*4.10. 2. It was *given them from heaven*, *Ex.*16.4. So is Christ, *Ioh:*6.31,32.3 It was a *free gift* unto unworthy ones, even to murmurers, *Exo.*16. 3.4. So is Christ, who received gifts for men, even for the rebellious, *Psal,*68.18. 4. It was a *wonderfull and unknown gift*, *Exod,*16.15. So is Christ, *Ioh:*4.10. 1 *Cor.*2.9. 1 *Pet.*1.12. 5 Mannah was given for *food*, *Exod.*16.15. So is Christ, *Ioh:*6.32,48.6 It was given them to save them from perishing, *Ex.*16.3. So is Christ, *Ioh:*6.53. 7 Mannah was presented to them as lapped in *a bedding of dew*, *Num.*11 9. with *Exo:*16:14. So is Christ dispensed in the preaching of the Gospel, *Ro:*10:6,7,8. which is compared unto the dew, *Deut:*32:2. He is exhibited also to beleevers in the Sacrament, which in that respect is called *spirituall meate*, 1 *Cor:* 10:3.4 In respect of their manner of gathering, and using Mannah. 1. The place where it was to be gathered, was *round about their Tents.* This figured the Church, where Christ is to bee found, *Cant:*1,7. 2. The time was *every day before the Sun rose, on the last day of the weeke they had a double portion, but none fell, nor was to be gathered on the Sabbath day.* This signified that our indeavour to get Christ, should bee our first worke, *Matth:* 6:33. and our daily

worke

worke, *Heb:* 3:7: 13. and to those that so doe, God will dispense Christ more plentifully towards their latter end, *Luk:* 2.29. but after this life there will bee a cessation of all opportunities and means of grace and labours for it. 3 They must *goe out of their Tents to gather it*, *Exod:* 16:16: So must wee goe out of our selves, sinne, and the creature, who would have Christ, *Matth:* 11.28. 4 The measures which every one received, was *his omer full*, which signified that the just shall live by his faith. *Hab:* 2.4. and that every beleever is *compleat in Christ Col:* 2.10. As for their manner of using it. 1 It must bee ground *and baked*, which may signifie our effectuall meditating of the sufferings of Christ. 2 It must bee *eaten*, else it would putrifie; So must Christ bee beleeved on, else the Gospell revealing him, will be a savour of death, &c. 2 *Cor.* 2.16. For as God commanded them to gather every one according to his eating, an omer of Mannah, *Exod:* 16.16. So hee hath commanded us to beleeve in Christ, 1 *Joh:* 3.29. and with that faith to receive the Lords Supper, and Christ in it, 1 *Cor.* 10.16. under the penalty of Gods displeasure. For, as *God was not well pleased with many of them that ate Mannah in the wilderneſſe*, 1 Cor; 10.5. and *they were destroyed of the destroyer*, *ver.* 10. So now, *without faith its impossible to please God*, *Heb.* 11.6. and therefore they that communicate unworthily at the Lords Table, *Eate and drinke judgement to themselves*, 1 *Cor.* 11, 29, 30. 5 In respect of the consequent of their eating; Herein Christ farre excelled this type. For the Jewes that *did eate Mannah are dead*, *Ioh:* 6.49. but Christ feedeth beleevers unto eternall life, *Ioh.* 6.27. Mannah onely preserved naturall life, for a time, by being turned into the substance of the body, which fed upon it: But Christ both giveth, and preserveth spiritual, and eternall life in his, *Ioh.* 5.25. 1 *Ioh.* 5. 11. by changing all that receive him, so as that they are transformed into his likenesse, as by his spirit, 2 *Cor.* 3.18.

7 *Water out of the Rock*, of this see *Exod.* 17. 6. *Paul* applieth it unto Christ as a type of him, 1 *Cor.* 10. 4. and so it was in three respects. 1 As it was a *rocke*. 2 As it gave them water to drinke. 3. As it followed them. First as it was a Rocke, it was a type of Christ, who is also compared to a rock. 1 For strength, *Matth.* 16. 18. 2 For shadow, *Isa.* 32. 2. 3 Accidentally for scandall, *Rom.* 9. 32. Secondly, as it *gave them water to drink*. 1 For unlikelinesse, Who would expect that a rocke should give drinke by sending forth waters? As little expectation could there bee of saving good from Christ, if men looke onely at his abasement with the eye of sense, *Isa.* 53. 2, 3. 2 Yet as notwithstanding that unlikelihood the rock did, at Gods appointment, *give them water*; So doth Jesus Christ give his spirit to those that beleeve in him, *Ioh.* 4. 10. to 15. and 7. 38, 39. 3 As by Gods ordinance, this water should issue forth of the rock at Moses *his speaking to it in the hearing of the people*; So is Christ given, together with his spirit, in, and by the preaching of the Gospell, *Rom.* 1. 16. and 10. 14 2 *Cor.* 3. 6. Thirdly, As it *followed them*, 1 *Cor.* 10. 4. So Christ in the communion of his spirit, followeth beleevers in the wildernes of this world, to supply their wants, and satisfie their desires, *Isa.* 52. 12.

Phil. 4. 19.

8 *The brasen Serpent*. See the story of it in *Numb.* 21. 6. &c. and how Christ explaineth it as a type of himselfe, *Ioh.* 3. 14, 15. and so it is in sundry respects. For 1. That was a *peece of brasse*, like fire, yet it was not fiery. So Christ *came in the similitude of sinfull flesh*, *Rom.* 8. 3. yet *was without sin*, *Heb.* 4. 15. 2 It was the *likenesse of a Serpent, which is cursed*, *Gen.* 3. So Christ was made a curse for us, *Gal.* 3. 13. 3 It was by Gods ordinance to bee lifted up on a pole, that it might be looked on by those that were a far off, as well as by those that were near; So was Christ on the crosse, *Ioh.* 12. 32. and is daily in the preaching of the Gospell, *Gal.* 3. 1. *Ephes.* 2. 17. 4 It became effectuall, for the

the healing of such as were stung with fiery Serpents, by *their looking unto it*; so doth Christ unto all lost sinners, by faith in him, *Ioh.* 3. 15. *Mal.* 4. 2. 5 As nothing but Gods mercy moved him to give such an helpe, at that time, to them in that misery, as the brazen Serpent was: So nothing but his love moved him to give Christ, *Ioh.* 3.16. 6. No other means could heale them; and none but Christ can save us. Act. 4. 12.

9 *The Iubilee*, instituted in *Levit.* 25.8. to 17. had its name from *Jubal*, a streame, or water-course, *Jer.* 17.8. as carrying us to Christ, who is the truth of this Type; *Luk.* 18, 19. The first Jubilee was to beginne after they were in possession of the land of *Canaan*, which they celebrated in the seventh year of *Joshua*, as appeareth by *Calebs* age, in *Josh.* 14.7, to 10. from thence reckon twenty eight Jubilees, and we are carried to the time of the death of Christ, when he cryed upon the crosse, it is finished, *Ioh.* 19.30. that was the 28th. Jubilee, and the last that ever the Jewes had in *Canaan*, to shew that the Truth was come, and therefore the Type vanished. Three particulars are observable in the *Jubilee*, which are accomplished in Christ. 1 *The sounding of Trumpets*, to give notice of the Jubilee, typed the preaching of the Gospell, which began in *Johns* Ministry, and Christ seconded it, *Luk.* 4.18, 22. 2 The liberty which was given to bondmen. &c. Christ hath accomplished spiritually, *Ioh.* 8. 34, 36. *Heb.* 2, 14, 15. 3 The restoring of Debtors to their possessions and families; Christ hath done spiritually. *Luk.* 23.43. *Eph.* 3.15.

10 *The Temple* was a Type of Christ, *The Lamb is the Temple*, Rev. 21.22. *Destroy this Temple*, said Christ, *and I will build it in three daies*, Ioh. 2.19. *This he spake of the Temple of his body*, ver. 21. The analogy between this Type, and the Truth, holds in sundry particulars. 1 As Gods presence was, after a speciall manner in the Temple, *Psal.* 132, 14. So in Christ dwelleth the fulnesse of the

Godhead bodily, *Col.*2.9. 2 As the prayers made in the Temple, or looking towards it, were graciously answered; So are the prayers that beleevers make to God, according to his will, in the name of Jesus Christ, *Iob.* 14. 13,14. 3 The Lord vouchsafed blessing and protection to his people in the Temple, according to *Moses* his blessing of the Tribe of *Benjamin* in reference to the Temple, which was built in his lot, *Deut.* 33. 12. which is accomplished to the Churches under the Gospell, in, and by Christ, *Isa.*4.5. 4 *The vaile of the Temple* signified Christ his flesh, which hid his Godhead, as the vaile did the most holy: it was also the doore and way, whereby the High Priest went into the most holy place, which rent in twaine when Christ dyed, *Matth.*27.51. To shew, that now the death of Christ had put an end to all the Levitical Priesthood, ceremonies, and Temple-worship, and that now all men have free accesse through Christ crucified. Thus the Apostle applyeth it, *Heb.*10. 19,20.

I have done with the Real Types, and shal now proceed to the Personall Types; in the choice of whom I shall wholly insist upon the cleerest, as I finde them owned by Christ and his Apostles in the New Testament, pretermitting sundry, who yet may bee looked at, as Types of Christ, in sundry respects.

2 Personall Types of Christ, of whom I shall take notice, are these. 1. *Adam.* 2. *Noah.* 3. *Melchisedech.* 4. *Isaack.* 5 *Moses.* 6 *Joshua.* 7 *Sampson.* 8 *David.* 9 *Salomon.* 10 *Jonah.*

1 *Adam,* He is spoken of as a type of Christ, *Rom.*5. 14. For 1. Both are common roots to their seed and posterity, *Isa.*53.10. 2. Both their seed beare their image, 1 *Cor.*15.49. 3 Both convey what they have, to their seed, *Rom.*5.12,14. 1 *Cor.*15.22. 4 As *Adam* communicated sinne to those that had not sinned actually, *Rom.* 5.14. So Christ communicated righteousnesse to those that had not wrought righteousnesse, *Rom.*9.30,31. But herein Christ is far above *Adam*, *Rom.* 5.15. &c. 5 As *Eve* was formed out of *Adams* side, whilst he was a sleep,

and

and afterwards conjugally united to him as his wife: So out of Christ dying, the Church is built, and joyned to him as his Spouse, in, and by the covenant, 2 *Cor.* 11.2, *Ephes.* 5.30,32.

2 *Noah*, signifieth a *Comforter*, a *Restorer*, and *Lamech* his father, in giving him that name professed his faith in Christ, *Gen.* 5.29 He was a Type of Christ, especially in these particulars. 1 *Noah found grace in the sight of God*, Gen.6.8. and *in his sacrifice the Lord smelled a savour of rest*, Gen.8.21. and thereupon *God established a covenant with him, and with his seed after him, &c.* Gen. 9.9,10,11. So Christ is beloved of God, *Mat.*3.17. who when hee gave himselfe to be an offering for his Church, *It was a sacrifice of a sweet smelling savour unto God*, Ephes. 5.2. and in him God hath established a new covenant with his seed, *Gal.* 3.17. 2 *Noah* builded the Arke, *Heb.* 11.7, So Christ buildeth his Church, *Heb.*3.3. 3 As *Noah* was in the Arke, whilst it was tossed and floated on the waters; So Christ is in his Church in all their troubles, *Isa.*43.2. *Matth.*28.20. 3 As *Noah was a Preacher of righteousnesse unto the old world*, 2 Pet.2.5. So Christ, who preached by his spirit in the Ministery of *Noah*, 1 *Pet.*3.19,20. hath by his coming in the flesh brought in everlasting righteousnes, *Dan.*9.25. but as it was in the *daies of Noah*, many beleeved not, but were secure in their disobedience, till judgement came upon them; *So shall it be in the coming of the Son of man*, Mat.24. 37,38. 4 As in the Arke *eight soules were saved by water*, 1 Pet.3.20. So in the Church, *Baptisme doth also now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience towards God) *by the resurrection of Jesus Christ*, v.21.

3 *Melchisedech* was a Type of Christ, Therefore it is said, *Heb.*7.3. *He was likened to the Sonne of God*, and that sundry wayes. 1. In the notation of his name, *being by interpretation, King of Righteousnesse*, *Heb.*7.2. So is Christ, *Isa.*11.4. *Psal.* 45. 6,7. 2 In his Office, Melchisedech

was

was King of Salem, Priest of the most high God, Heb. 7.1. So was Christ King of *Jerusalem*, Zach. 9.9. The King of the Jewes, *Matth:*27 37. Prince of peace, *Isa.*9.6. Not as *Melchisedech*, bringing onely earthly peace and temporall; but *Christ is our peace* with God, both spiritually and eternally, *Ephes.*2.14. He is also our great *High Priest*, Heb. 4.14. in whom alone the Kingdome and Priesthood are inseparably joyned. 3. In his personall excellencies. 1 *Without Genealogy*, viz. mentioned in Scripture, *Heb.*7.4. So was Christ, as Man without Father, as God without Mother and kindred. 2 *Without beginning or end of life*, expressed and declared in the Scripture: So is Christ, *Rev.*11.1. 4 In the excellency of his Office. 1 Melchisedech *was greater then* Abraham, *for he blessed* Abraham, Heb.7.1. And *without all contradiction, the lesser is blessed of the greater*, ver.7. So Christ is the fountain of all blessings to his people, *Ephes.*1.3. 2. He was greater then *Aaron*; for *Levi*, and so *Aaron*, paid Tithes in *Abrahams* loyns to *Melchisedech*, Heb.7.9. 2. *Melchisedech* was not anointed with materiall oile, as *Aaron*; nor received his Priesthood from any other, but onely was so declared by the mouth of God; So Christ was anointed with the spirit, *Luke* 4.18. and made Priest by the oath of God, *Psalm.* 110.4. 3. *Melchisedech* passed not his Priesthood to any other, nor can any other succeed him, as in the *Leviticall* Priesthood they succeeded one other; So it is with Christ, *Heb.*7.24,25

4 *Isaack* was a type of Christ. 1 As he was the Son of promise, *Gal.*4.28. So Christ is the promised seede, *Gal.*3.6. For *Isaack* was not to be borne by the ordinary strength of nature, but of *Sarahs dead wombe*; insomuch as when the Angell foretold it to *Sarah*, shee thought it impossible, *Gen.*18.12. So Christ was not incarnate by the strength of nature, but by the power of the Holy Ghost, after an unconceiveable manner; so as when the Angell told his mother *Mary* of his miraculous manner

ner of birth, she thought it impossible, *Luk.* 1.34. And as by vertue of the promise beleeved, *Isaack* was born of *Sarah*, notwithstanding the deadnesse of her womb, and *Abrahams* old age, *Rom.* 4.19. So by beleeving *Mary* conceived Christ, though she knew not man, *Luk.* 1.38. And of *Isaack* it was said to *Abraham*, *In thy seed shall all the nations of the earth be blessed*, Gen. 22.18. but it was in reference to Christ the fountaine of all blessings to his people, *Psal.* 72.17. And as *Isaack* was his fathers heire, so is Christ the heire of all things, *Heb.* 1.2.

2 As *Isaack* was offered up for a sacrifice by his father *Abraham*, in respect of his purpose, *Gen.* 22. So God spared not his owne Sonne, but gave him to death for us, *Iob.* 3.16. *Rom.* 8.32. Yea, what *Herod* and *Pontius Pilate* &c. did unto him, it is ascribed to the hand and counsell of the Father, *Act.* 4.27,28.

3 In respect of *Isaacks* sufferings, and obedience to his Father, Christ and hee are like; onely Christ infinitely excells him. *Isaacke*, without reply, submitted himselfe to his Father, even to the death, suffered himselfe to be bound upon the wood, and yeelded himselfe a burnt offering unto the Lord, *Gen.* 22.16. So Christ, without reply, was obedient to his Father unto the death, and was content to be bound, not as *Isaack*, for himselfe alone, but for his people; and laid downe his life, a whole burnt offering, and a ransom for many, *Psa.* 40.7,8. *Matth.* 27.2. *Iob.* 10.18. *Phil.* 2.8. *Iob.* 16.28. The father of *Isaack*, and the Father of Christ first laid the wood upon them both, and then both upon the wood. And as *Isaack* must be offered alone, the servant staying at the foot of the hill a far off; So Christ must tread the wine-presse alone, *Isa.* 63.3. his Disciples being scattered from him, *Iob.* 16.32.

4 In respect of deliverance, As *Isaack* was offered, and dead three daies, in his fathers purpose, yet dyed not, but his father *received him as from the dead*; So

Christ offered, his Divinity dyed not, and his humanity dead in the belly of the earth, after three dayes hee revived, and raised himselfe againe, to dye no more. So both were delivered from death, wherein the Apostle plainly makes him a Type of Christ, *Heb.* 11,19.

Fiftly, *Moses* was a Type of Christ, *Deut.* 18.18. There is a similitude, but not a parity between them. Not a parity, *Heb.* 3. 3,5,6. yet a similitude. 1. In their outward and visible personall estate. *Moses* was borne of meane parents, in the time of *Israels* bondage under the *Egyptians*: Christ was borne of mean parents, in the time of the Jewes subjection to the *Romans*, *Isa.* 53. *Luk.* 2. 1.3,4,5,24. And as *Moses* was no sooner borne, but he was exposed to the cruelty of *Pharoah*, and sought out to death: So Christ, in his infancy, was sought out of King *Herod* to be slaine, but both, by Gods extraordinary providence were delivered and saved, that they might bee Deliverers, and Saviours unto others. *Moses* was meeke above all men living, yet full of zeale against sin, *Numb.* 6.12. *Exod.* 32. So was Christ a pattern of meekneese, *Matth.* 11. 29. yet most zealous against those that prophaned the Temple, *Joh.* 2.14. *to* 18. and against hypocrites, *Matth.* 23. we read little of either of them in their private life.

2. In their Office and Function. Both were sent of God, *Moses* to deliver *Israel* from *Egyptian* bondage, Christ to deliver his people from the bondage of sin and Satan, *Joh.* 8.36. 2. Both were furnished to their office, *Moses was learned in all the wisdome of the Ægyptians*, Act. 7.22. Christ was learned to admiration, *Joh.* 7. 15,46. *Moses* was furnished with many mighty miracles, which God wrought by him, to confirme his calling; so was Christ, and therein above *Moses*, who did them by the power of Christ, but Christ by his owne power, *Isa.* 35.5,6. with *Matth.* 11.4,5,6. 3 Both executed their office faithfully, but Christ far excelled, *Heb.* 3.5,6. *Moses* brought glad

tiding,

tidings to *Israel* of deliverance from *Pharoah*, but Christ preached a far better and greater deliverance, *Luk.* 4.18. *Moses* received the Law from God, and delivered it to *Israel* as a mediator, not of redemption, but of Propheticall Ministry, *Gal.* 3.19, but Christ not onely received the Law, but fulfilled it, and not only brings the Law, but grace also, *Joh.* 1.17. and is *Mediator of a new Covenant, and surety of a better Testament*, *Heb.* 7.22. and 9.15. and that not onely in way of Prophesie, but of redemption. *Moses* delivered a perfect rule both for Doctrine and Worship, even unto the smallest things in the house of God: So hath Christ given us under the New Testament a most perfect rule; to which nothing can be added, nor from it diminished, nor altered in it, *Matth.* 28.20. 4 Both suffered much in their Ministery. *Moses* fasted forty dayes and forty nights in the mount alone, being to deliver the Law: Christ fasted forty daies and forty nights in the wilderneſſe alone, being to preach the Gospell. *Moses* was rejected of the Hebrews, for whose good he came, *Exod.* 2.14. So Christ came to his own, *and his owne received him not*, Joh. 1.11. and 19.15. *Jannes and Jambres resisted Moses* in his miracles and doctrine, 2 *Tim.* 3.8. So did the Scribes and Pharisees resist Christ in his, *Matth.* 12.24. God shewed himselfe more to *Moses*, then to any Prophet, *Numb*: 12. But Christ herein excelled *Moses*, *Joh.* 1.18. *Moses* his face was covered with a vaile, and under his Ministry the vaile was upon the hearts of the Jewes in reading the Law, 2 *Cor.* 3.13,14,15. Christ with the vaile of his flesh hid the glory of his deity, and so preacheth the Gospell, that the *vaile is taken from mens hearts* in their conversion to him, that *they behold him with open face, and are changed, &c. according to his image*, 2 *Cor.* 3.18.

6 *Josbua* is so clearly a Type of Christ, that in the new Testament he is called *Jesus*, *Heb.* 4.8. Both were Saviours, the one corporal, the other spirituall. Both were

Leaders of their followers unto rest; the one temporal, the other eternall. 1. What *Moses* could not doe, because of their unbeleefe, *viz.* to bring them to *Canaan*, *Joshua* did; So What *Moses* law could not doe, *viz.* to bring us to heaven, because of the infirmity of our flesh, Christ by his Gospell hath done for us, *Rom.* 8.3. 2 *Joshua* entred *Canaan*, and possessed it by conquest, *Josh.* 12. 10. and assigned to his conquering followers their portions and inheritances by lot, *Josh.* 14.1. So Jesus Christ ascended into heaven by conquest, *Ephes.* 4. 8 and prepareth a place there for every one of his followers, *Joh.* 14 2. and there gives them an inheritance, *Col.* 1.12. But they that possesse it, must be conquerors, 2 *Tim.* 4.7,8. 3 *Joshua* threw downe the walls of *Jericho* by weake and contemptible means, in outward appearance, *Josh.* 6. 5. 20. So Jesus Christ casts downe strong holds by the foolishnesse of preaching, 2 *Cor.* 10.4,5. 1 *Cor.* 1.21,27,28. 4 The sun stood still at *Joshua's* word, whilst he was slaying his enemies, *Josh.* 10.12. So whileſt Christ was spoiling principalities and powers on his crosse, the sun hid his face by the will of Christ, *Matth.* 27 45. Of both these daies it may bee said, as *Josh.* 10.14. There was never before day like, nor afterward shall bee. 5 Both communicated the honour and comfort of their victories to their followers, *Josh.* 10.24. *Rom.* 16. 20. 6 Both give rest to their followers; *Joshua* a typicall rest, Jesus a true rest; *Heb.* 4.8,9,10,11.

7 *Sampson*, of the Tribe of *Dan*, judged *Israel* twenty yeares, *Judg.* 16.31. he was according to *Jacobs* Prophesie in blessing that Tribe, *Gen.* 49.16,17. a serpent by the way, unto the *Philistims* in the foxes, jaw of an Asse; and the house posts were the heeles of the horse, whereupon three thousand Philistims rode, and fel backward. That he was a Type of Christ, appeared in *Jacobs* expression, vers: 18. *I have waited for thy salvation, O Lord*; meaning Christ, who by death should overcome his enemies,

and

and save his people, *Heb.*2.14,15. See the agreement between them in these particulars.

1. In their Persons. *Sampson* was borne beyond the strength of nature, his Mother was saluted by an Angell, who foretold his conception, and that he must begin to save *Israel*, and confirmed this promise by a signe, *Judg.*13.3,4,5. and so was it concerning Christ, *Luk.*1.30. &c. *Mat.*1.21.

2 There is a similitude between them in Actions. *Sampson* desired a wife of the *Philistims*; and it was of the Lord, in a sence, *Judg.*14.4. So Christ cast his love on the Gentiles, that were *not beloved*, to marry them to himself, *Hos.*2:29. *Sampson* put forth Parables and Riddles to the company that came to his contract, *Judg.* 14.12. So did Christ speak in parables to the pharisees, *Mat.*13.34. The Riddle he put forth was, *Out of the eater came forth meate, and out of the strong came sweetnesse*, Judg.14.12. Christ by his death (which seemed to eate him up) became spirituall meate to beleevers, the bread of life, sweeter then hony, out of this strong Lyon of the Tribe of *Judah*. Christ dead, *Christianorum processit examen instar apum*, Aug. Serm.107.de temp. *Sprang flocks of Christians, like swarms of Bees, sweet as hony.*

3 There is a likenesse also in their Passions, or Sufferings: Both were sould for money, under pretence of love, apprehended by their enemies, led away, bound, brought forth at a great feast, blinded, scorned, fastned to a post, offered themselves willingly to death, dyed among wicked men, and thereby destroyed the powers of the Churches enemies.

4 They are alike in Victories: *Sampson* with his own hands slew a Lyon in the Desert, *Judg.*14.6. So Christ conquered Satan, that roaring Lyon, in his three hellish assaults in the Wilderness, *Mat.* 4. 2. *Sampson*, by the jaw bone of an Asse, a weake and insufficient instrument, in it selfe, for so great a Victory, slew a thousand men,

and laid them heapes upon heaps, with his owne hands, *the spirit of the Lord coming upon him*, Judg.15.14.to17. So Christ, by the Ministery of the Gospell, a weak instrument in it selfe, made powerfull by the spirit, subdueth Kingdomes and Nations to himselfe, 1 *Cor.* 1. 25. *Rom.*16.26. 3 Both slew more of Gods enemies by their death, then in their life; even when they seemed to be in their enemies Power, *Judg.* 16. 30. 1 *Cor.*15.26. *Heb.* 2.14. 4 When *Sampson* was in *Azzah*, and his enemies thought they had him in their hands and power, he *arose at midnight, and tooke the doores of the gates of the City, and the two posts, and lift them away with the Barr, and laid them on his shoulder and departed*, Judg.16.3. So when the enemies thought they had Christ sure enough, having buried him, laid a stone on him, sealed it, and watched him; he arose in his might, carryed away the gates, and barres of death, and broke the bonds of it, *Rom.*1.4. *Act.*2. 24.

Jer. 30. 9. Ezek.34. 24. Hos.3.5.

8 *David* was so manifest a Type of Christ, that Christ is frequently called *David*. In sundry things they were a like, but Christ was far above *David*, *Psal.* 110 1. They were alike: 1. In Descent from obscure and low parentage, *Jesse*, *Isa.*11.1.

2 In Calling. 1. To bee the head of Nations, *Psa.* 18.43. 2 Invested in their office at the same age; *David* being thirty years old was anointed, 2 *Sam.* 5.4. Christ at thirty years old was baptized, *Luk.*3.21,23. 3 Both were furnished by the Spirit, with gifts fitting them to their function, 1 *Sam.*16.13. *Luk.*4.18,21.

3 There was a likenesse of *David* unto Christ in his Warres. Wherein you may note, 1. That both their first followers were for the most part poore men, and such as *were grieved in spirit*, 1 *Sam.*22.2. *Matth.* 11. 5. 28. But as afterwards *David* had his seventy Worthies, 2 *Sam*: 23: So Christ had his seventy two Disciples, and twelve Apostles, that were valiant in fighting the Lords battles.

2 Both

2 Both had open and secret enemies. *Davids* open enemies were *Goliab*, *Saul*, and his house, besides *Amalekites*, *Philistims*, &c. So Christs were, the Devill, *Herod*, the Scribes, and Pharisees, and the Jewes, &c. *Davids* secret enemies were *Doeg*, *Achitophell*, *Absalom*, and sundry others, *Psal.* 41. 9. So Christs secret enemies were *Judas*, *Luk.*22.21. and the Jewes his owne people. 3. Both had wonderfull deliverances and victories. Often did *David* escape *Sauls* laying waite for him, and Christ the like, and much more of the Jewes. *Sauls* messengers sent to take *David*, but the spirit of Prophesie fell upon them among the Prophets, and hindered them, 1 *Sam.*19.20. Somewhat like that befell the Messengers, whom the Pharisees sent to apprehend Christ, *Joh.*7.46. *David* was victorious against *Goliab*, and cut off his head with his own sword: so Christ over-came Satan by the Scriptures, which he used as his weapon against Christ, *Mat.*4.

4 There was a likenesse between them in their Kingdomes. Both of them were at first despised and rejected, *Psal.*118.22. Both administred their Kingdome uprightly, *Psal.*101.1.&c. and 45.7. And the perpetuity, and universall extent of *Davids* kingdome is verified onely in Christ, *Psa.*132.12. *Rom.*15.9.

9. *Salomon* was a Type of Christ, the true *Jedidiah*, *beloved of God*. There is a great likenesse between them, but no equality; for Christ is *greater then Salomon*, Mat.12.42. Yet a likenesse there is; 1. In the Peace and Tranquillity their Subjects enjoy under their government. *Salomons* name signifies a man of peace, 2 *Chron.*22.9. and Christ is the Prince of Peace, *Isa.*9.6. Peace is one of the priviledges of his kingdome, *Rom.*14.17. not onely outward, as *Salomons* was, but inward and eternal. In *Salomons* daies all *Israel* and *Judah* dwelt without fear of bodily enemies, 1 *King.*4.25. and Christ sets his Subjects at liberty from fear of spiritual enemies, *Luk.*1.74. 2 In their personal wisdome, wherein *Salomon* excelled other men, 1 *King.*

4.29.

4.29.30. But Christ excelled *Salomon*, *Col.*2.3. *Matth.*12. 42. 3 *Salomon* gave a proof of his wisdome at twelve years old in his sentence about the Harlots, 1 *King.* 3. 28. and Christ of his at the same age, in his disputing with the Doctors. 4. In their royall State. *Salomon* exceeded all Kings in glory and wealth, 1 *King.* 3.13. but Christ, in a spirituall sense, farre exceedeth him. For *Salomon* had but one crowne, *Cant.*3.11. Christ hath many, *Rev.*19.12. *Salomons* wealth was in silver and gold, &c. wherewith hee inricheth his Subjects; Christ bestowes better things on his, *durable riches and righteousnesse*, Prov.8. 1 Cor.1.30. His Throne is above *Salomons*, even at Gods right hand, and he rode more magnificently on his crosse, then *Salomon* in his chariots of gold, *Col.*2.14,15.

10 *Jonah* is owned for a Type of Christ in *Mat.*12.39. *No signe shall be given them, but the signe of the Prophet* Jonah: *Jonah* was a prophet sent to preach repentance to *Niniveh*. The same was the subject of Christ his preaching to the Jewes, *Mat.*4.17. There is a great disparity between *Jonah* and Christ; therefore he said to the Jewes, *a greater then* Jonah *is here*, Mat.12.41. *Jonah* was but a man, Christ is God and man, *Jonah* was a sinfull man, Christ without sinne; *Jonah*, though a Prophet, yet but a servant, Christ is *Jonah's* Lord. Yet there is some similitude between them. 1. Both offered themselves to death willingly to save others. *Jonah* did so, *Jon.*1.12. So did Christ; *Iob.*10.18. &18.5.&11.50. 2 Both had terrors mingled with *faith*. *Jonah* had so, *Jon.*2.4. So had Christ, *Mat.*27.46. 3 Alike fruit followed both. For as when *Jonah* was cast into the Sea, it ceased from raging, and there was a great calm, *Jon.*1.15. So by the death of Christ, the wrath of God the Father was pacified, and peace was procured for beleevers, *Ephes:*2.14. And as by *Jonah's* being cast into the Sea, his fellowes were saved from drowning, *Jon.* 1.12. So by Christs being put to death (though without desert on his part) all beleevers are saved, *Matth.* 20.28.

Iob,

*Joh.*11.50.4 In *Ionah* we have a Type of Christs burial, noted by Christ himself, *Mat.*12.40. who was three days and three nights (part being put for the whole) in the grave, as *Jonah* was in the belly of the Whale. 5 He was also a type of Christ in his resurrection: For as the belly of the Whale could not keep *Jonah* any longer, so neither could the grave hold the body of Christ longer; it must *not see corruption*, Act 2.24.25,26,27. 6 *Jonah* after his resurrection preached repentance to the *Ninivites*, with good fruit, to the saving of them from the threatned destruction; So Christ, after his resurrection sent his Apostles, and his Spirit with them, to preach unto all nations, *Mat.*28.20. *Joh.*16.8. and in them, himselfe preacheth to those that are a farre off, *Ephes.*2.17. Therefore the *Ninivites shall rise up against* impenitent unbeleevers under the Gospell *and condemne them, for they repented at the preaching of* Jonah, but Christ that preacheth to us, is *Jonah*'s Lord and Master, and he comes from the bosome of his father, *Joh.*1.18. and from the grave and death, whereas *Ionah* came but out of the Whales belly; and he preacheth so *great salvation to us*, *Heb.*2.3,4. whereas *Ionah* preached only destruction to them. If they should condemn the Jewes that lived in the daies of Christs conversing with men in the flesh, much more us; for they refused Christ in his abasement, we in his glory, speaking from heaven, *Heb.*12.25.

The first particular Argument, to prove this Jesus to be the Messiah from the Types

So much may serve to have been spoken to prove that this Jesus is the truth of the Types of the Messiah, both Reall and Personall. Whence I thus argue, He that is the only truth of all the Scripture-Types of the Messiah, is the onely true Messiah. But this Jesus who was crucified, is the onely truth of all the Scripture-Types of the Messiah. Therefore he is the onely true Messiah.

2 From Prophesies.

The second Argument to prove that this Jesus is the onely true Messiah, is taken from the Prophesies concerning the Messiah, which we shal evince to be all fulfilled in

this Jesus, who was born of the Virgin *Mary*, and crucified by the Jewes, under *Pontius Pilate*.

The first and most generall Prophesie, is, that which
Gen. 3. 15. God himselfe expressed in *Gen.*3.15. *The seed of the woman shall peirce thy head* (O Serpent) *and thou shalt peirce or bruise his heele*, or footsteps. The Hebrew Doctors (in *Targ. Ierusalemi*) refer the fulfilling of this prophesie to the last days, the daies of the King Messiah; and who can that be, but this Jesus? who was *made of a woman*, Gal.4 4. without the help of man, as being the fruit of the womb of the virgin *Mary*, *Luk.* 1.42. His heels or footsteps, not his head, was pierced when he was *crucified, through infirmity, and put to death concerning the flesh, but was quickened by the spirit, and liveth through the power of God*, 2 *Cor.*13.4. 1 *Pet.*3.18. But he pierced the Serpents head, when *through death, he destroyed him that had the power of death, the devill*, Heb.2.14. being *the Sonne of God manifested for this purpose, that hee might destroy the workes of the devill*, 1 Joh.3.8. Besides this generall prophesie, there are sundry speciall Prophesies, which cannot be applyed to any other, but to this Jesus (of whom we speak) to prove him to be the Messiah.

2 Prophesies of the places where the Messiah must be exhibited.

First, Such as concerne the circumstance of places, where the true Messiah must be exhibited.

1 He must be *born at Bethleem Ephrata*, Mich.5.2. So was this Jesus, *Matth.*2.5,6.

2 He must be *brought up at Nazareth*, So was this Jesus, *Mat.*2.23. He must come *riding upon an Asse, and upon a Colt the Fole of an Asse to* Jerusalem, Zach.9.9. This was fulfilled in this Jesus, *Matth.*21.2. to 12. *Ioh.*12.12. to 16. And that no other Messiah in whom these Prophesies must be accomplished, is to be expected, will convictingly appeare to him who shall consider that these places, *Bethleem, Nazareth*, and *Ierusalem*, were destroyed above sixteen hundred years since: Therefore the time fore-told by the Prophets, for the coming of the Messiah, is past long since. This we shall further prove from the next sort of prophesies.

2. The

2 The Prophesies which concerne the circumstance of time, when Messiah should come, are all exactly accomplished in this Jesus. I shall instance in foure Prophesies.

2 Of the time. Four prophesies

First, *Gen.*49.10. *The Scepter shall not depart from* Judah, *nor a Law-giver from between his feet, untill* Shilo *come, and unto him shall be the gathering* (or obedience) *of the people.*] This the Hebrew Doctors (*in Targ. Ierusal.*) apply unto the Messiah, Saying, *Kings shall not cease from the house of* Judah, *nor Doctors that teach the Law, from his children children, untill the time that the King Christ doe come; whose the kingdome is, and all the Kings of the earth shall be subject to him.* Now that this is fulfilled only in this Jesus may be evinced from three grounds.

1 Gen.49.10. Messiah must come while the Mosaicall polity stood, and the difference of Tribes continued among the Jews

1 From his Name, *Shilo*, of *Shili a secundine.* The Hebrew writeth it after an unusuall manner, שִׁילֹה which implyeth his sonne, and her son, as a prophesie, that he should be of a virgin, and of the Linage of *Iudah.*

2 From the Tribe out of which he should come, *Iudah*, which *Paul* testifieth, is accomplished in this Jesus, saying, *it is evident that our Lord sprang out of* Judah, Heb. 7. 14. Whereby wee may see unto what blindnesse and hardnesse the Jewes were come in the dayes of Christ, who, though they knew that this Jesus came of that Tribe, yet they denyed him to be the Messiah; saying, *We know whence this man is, but when Messiah commeth, no man knoweth whence he is*, Joh. 7.27.

3 From the time, when hee should come.] This circumstance was first revealed unto *Iacob*, and was not known in the world till this prophesie. And therefore the former Patriarchs from *Adam* looked for the Messiah to come in their times. Hence was *Abrahams* sadnesse, *Gen.*15.2. By [*the Scepter*] here is not meant the *rod of affliction* as *shebet* signifieth in *Iob* 21.9. for in that sence it had not been true; for the rod did sundry times, for a season depart from them. As in the daies of *Iosua*, after

he had conquered the *Canaanites*, and under the Judges, when they had rest sundry times from their oppressors, and especially in *Salomons* reign, 1 *King.*4.25. and 10.27. But *shebet* here signifieth a rod of Power, a Scepter of Dominion, and so it usually signifieth in Scripture when the Messiah is propheſied of, *Psal.*45.7. and 110.2. and the context evinceth that it must be so understood in *Iacobs* propheſie. 1. By the bowing down of his brethren, v.8. 2 By comparing him to a Lyon, vers.9. 3 By joyning the Law-giver with the Scepter in the Text, whereby he notes the continuance of a Sovereigne power in this Tribe, when the Kingly government shall cease, until the coming of Messiah, in Governors and the great Synedrien, which must be of that Tribe. For of *Judah comes the Governor*, 1 Chron. 15. 2. and *Iudah is my Law-giver*, *Psa.* 60.9.

Here the Jewes urge, *That if the comming of the Messiah must be defined, he was exhibited long before we say he was born, for the Scepter departed from* Judah *in the* Babyloniſh *captivity, and after by the* Assamonæi.

Answ. The Scepter did not depart in *Babylon*, but was oppreſſed for a time, to be after that restored *Ier.* 29. 10. for the Princes of the Jewes who were of *Davids* race, had the power of the Scepter, though not the use of the Crown after the captivity, and the *Assamonæi* were of the Tribe of *Iudah* by the mothers side, who held the Kingly dignity, till *Herods* time, and the Law-givers were the *Sanhedrim*, *Numb.*11.16. instituted by *Moses*, they were for the most part of *Davids* posterity, which at length *Herod* destroyed: *Ios. Antiq.l.*16.*c.*17. and 15.*l.*1. *Bull. Mall. obst. Iud.p.*39.

Hence it will follow. 1. That *Iudah* must have a Scepter, and Law-giver, before Christ come, which could not be before *Davids* time; who was the first King of that Tribe. 2. Nor whilst the Scepter continued in *Iudah* which ended in *Iechoniah*; therefore, not till the captivity in

Babylon

Babylon: 3 Nor must he come presently upon the departure of the Scepter; for the Law-giver or Scribes must succeed the Scepter, and so it did; For, after the captivity, the Jewes were governed by Dukes, as *Zerubbabel* and his posterity, to whom were adjoyned Scribes, as *Ezra*, *Nehemiah*, &c. till the *Macchabees*, who were of the Fathers side from *Levi*, and of the Mothers side from *Judah*, with whom was joyned the Sanhedrim, consisting of seventy two Elders, most of the Tribe of *Judah*, and Family of *David*, which continued till *Herod Ascbalonita* an *Idumæan*, rooted out the *Macchabees* and Sanhedrim; whereupon the Jewes put on sackcloath, shaved their heads and lamenting said; *Woe unto us, because the Scepter is departed from* Judah, *and the Law-giver from between his feet.* This was done about the thirtieth yeare of *Herod*, upon whose head *Antonius* had first set *Judah's* crowne, and afterwards *Augustus* confirmed it. About this time this Jesus was born of the virgin *Mary*, the true King of the Jewes. Which thing, when the Wise-men told *Herod*, he was sore troubled, and to keep the crown on his owne head, he so persecuted this Jesus, the lawful Heir of the crowne, that he slaughtered all the Male Infants in those coasts of *Iury* about *Bethleem*, called *Rachels* Land, that this Jesus might not escape; whence *Rachel mourned for her children*, as was fore-told, *Jer.* 31.15. *Mat.* 2.17,18. Hence it will follow, that the time of the coming of the Messiah is past: for the departure of the Scepter, and Law-giver from *Judah* are so joyned, that the one is the *κριτηριον* of the other. In vaine therefore doe the Jewes tell us of Rulers of the Tribe of *Iudah*, yet remaining in *Asia* the greater, and about *Babylon*, for this Propheſie must bee fulfilled in the land of *Canaan*, as appeareth by the blessings proper to it. And we know that unto this Jesus hath been the gathering *and obedience of the Gentiles*, above sixteen hundred years past.

Targ. Hierosol, Sedar olam. cap. Sanhedrim.

Unto what hath been already noted, let mee adde this:

When *Ezekiel* foretold the over-turning of *Judahs* crown in *Jeconiah*, he said, *The Kingdome should be no more, untill hee commeth to whom it belongeth*, meaning this Jesus Christ, who should sit *upon the throne of* David *for ever*. To that prophesie of *Ezekiel Nathaniel* had respect, when he said to this Jesus, our Lord, *Thou art the Son of God, Thou art the King of* Israel, acknowledging that he was come, to whom the Crowne and Scepter of *Judah* belonged; yea, in him, Scepter, Judge, and Law-giver meet, as *Isay* prophesied.

Ezek. 21. 26, 27
Luk. 1. 32.
Ioh. 1. 49.
Isa. 33. 22.

2. Dan. 2. 33, &c and 7. 3. &c.

The Second Prophesie, concerning the time of the coming of the Messiah, is in *Dan.* 2. 33. to 36. expounded in ver. 37. to 46. together with *Dan.* 7. 3. to 9. with ver. 13, 14. The Image consisting of four parts, and the four beasts, signifie foure Monarchies. *The head of gold*, compared to a *Lion* is the *Babylonian* Monarchy. 2 *The breast and armes of silver*, compared to a *Beare*, is the Kingdome of the *Medes* and *Persians*. 3 The *Belly and thighes of brasse*, compared to a *Leopard*, is the Kingdome of the *Greeks*, in *Alexander* and his foure cheife Captaines, among whom his Kingdome was divided, after his death. The names of those foure Captaines were, *Ptolomi Lagi*, *Seleucus Nicator*, *Perdiccas*, *Antigonus*: The two last were slain by the two first; and the two first, make the two legs of the fourth beast, who joyned powers and continuall affinity. *Seleucus Nicator* the *King of the North*, or Syra, was mightier then the *King of the South*, or Ægypt, *Dan.* 11. 5. when he slew *Antigonus*, *Judea* fell to bee under him, because *Antigonus* had gotten it from *Ptolomy*. *Ptolomy Lagi*, King of Ægypt, or *the South* was mighty, *Dan.* 11. 5. He at the first gat *Judea*, entring into *Jerusalem* on the Sabbath day, as a friend; but dealt as a beast, *with teeth of iron*, carrying thousands of Jewes into Ægypt, and placing them in Garisons. His posterity claimed *Canaan*, pretending that hee helped *Seleucus*, on that condition, that he should be sure of it. Then *the pleasant Land* fell to

be

be troden under these two legs. 4 *The legs of iron, with feet, part of iron, and part of clay*, compared to a *beast with ten hornes*, is Ægypt and Syria, who strove by marriages to become one body firmly knit together; but as *iron cleaveth not with clay*, no more could this sodering make them one. For though *Antiochus Theos* the third horn, or K. of *Syria*, which is north from *Judea* (whence he is called the King of the north) married *Berenice*, the daughter of *Ptolomeus Philadelphus* K. of *Ægypt*, which is South from *Judea* (whence he is called King of the South) yet this begat much war and bloodshed, for she poysoned him, which was afterward revenged by his successor, who slew *Berenice*, and all her assistants, according to *Dan.* 11.6. The *little horne*, which was the tenth, was a *vile person*, *Antiochus Epiphanes*, the last part of the fourth beast. *The stone cut out of the Mountaines without hands*, is Jesus Christ, who pounded all these Kingdomes to dust. The event was so: for *Cleopatra* Queen of *Ægypt*, the last successor or toe of the Image; for the death of *Antonius*, and that she might not bee carryed to *Rome*, to adorne the tryumph, stung her selfe to death with an Aspe. Then *Egypt* the one leg was made a Province to *Rome* by *Octavian*, as *Syria* the other leg had been before by *Pompey*. After her death followed the taxing of the world by *Augustus Cæsar*, to testifie that a full dissolution of every part of the Image in *Daniel* was accomplished, in her death: Upon this occasion Jesus Christ was borne in *Bethleem*, about two years before the death of *Herod*. All agree generally that this stone was Jesus Christ. the Gospell being the mountaine that spread his Kingdome over the whole earth: which also *Josephus* a Jew, who wrote the hystory of the Jewes unto the destruction of *Jerusalem*, acknowledgeth, saying, 'At that time was Jesus a wise man, if it bee 'lawfull to call him a man, for hee was the performer 'of divers admirable workes, and the instructer of those 'who willingly entertaine the truth; and he drew un-

Ioseph. Antiq. lib. 18. c. 4. & 7.

to

'to him divers Jewes and Greekes to be his followers:
'This was Christ, who being accused of the Princes of
'our Nation before *Pilate*, and afterwards condemned
'to the crosse by him; yet did not they, who followed
'him from the beginning, forbeare to love him for the
'ignominy of his death, for he appeared unto them a-
'live the third day after, according as the divine Pro-
'phets had before testified the same, and divers other
'wonderfull things of him. And from that time for-
'ward, the race of the Christians, who have derived
'their name from him, hath never ceased.

The third Propheſie, that limits the time for the coming of the Messiah, is *Dan.9.24.&c.* *Seventy weekes* (or seventy sevens of years) *are cut out for thy people, and for the holy City, to consume wickednesse, and to abolish* (or seale up) *sins and to make reconciliation for iniquity, and to bring everlasting righteousnesse, and to seale vision, and prophet, and to shew Christ, the holy of holies*, ver.25. *Know them and marke, from the out-going of the word to restore and to build* Jerusalem, *unto Christ, the Governour shall be seven sevens* (*i.e.* of years) *and threescore and two sevens: In the first, it shall bee restored, and builded, Streets and Walls, and troublesome shall those times be*, ver.26. *In that* (viz. last seven) *after the threescore and two sevens, Christ shall be killed; and not for himselfe: Thereupon the City, and holy place shall be destroy, the Governors own people to come* (i.e. which shall be then, for so *ha*, is rendred by *Tremellius* and Mr. *Broughton*, not as noting a stranger, as Mr. *Lively* saith in his Persian Monarchy, but men *to come*, in the age following) *and their end shall be with a flood; and at the end of the War, it shall have a final judgement unto desolation*, ver.27. *But he shall confirme the Testament for many; the last seven, when in halfe that seven hee shall end the sacrifice and the oblation afterwards, by an Army abominable, he shall make desolation, even till utter destruction, and finall judgement flow* (or come) *upon the desolate.*

3. Dan. 9. 24, 25, 26, 27. Christ must come whilst the Levitical Priesthood stood. Sundry Jewish writers refer this propheſie to *Cyrus* or *Agrippa*. But the Text expresly mentioneth *Nagid humaschiach*, whom also he calleth *Nagid*, a Leader or Commander of the people, Isa.55.4. Bulling. Malleus obstin. Iuda. p.36.

Here

Here *Daniel* is taught how long *Sion* shal be holy for sacrificing, how long circumcisions, Sabbaths, the Pascha of Lamb, or Kid, and all sacrifices shal continue at *Jerusalem*, how many years, even to the hour of the day from his prayer, at the evening Sacrifice, are unto the death of Jesus Christ our Lord, for our eternall life and salvation, to confirme the Testament for many, and to end all *Moses* Laws, that Jewes and Gentiles may be one body. The Angel saith seventy sevens of years (*i.e.* four hundred fourscore and ten yeares) are shewed most exactly for to seal sinne, and bring righteousnesse by the death of Christ. When must this time begin? certainly at the houre of the Angels speech: And when must it end? Doubtlesse, when Christ dyeth, Mr. *Brougbton* truly saith, The whole Scripture may as well bee denyed, as these limits. Wee have an exact chronology in Scripture, from *Adam*, to the first year of *Cyrus* his reigne, and from the first of *Cyrus*, to the death of this Jesus, the onely true Messiah, are exactly foure hundred fourscore and ten years: yea, so exact is this account, that by a skilfull Arithmetician, the very houre may be exactly calculated from the Angels message to *Daniel*, at the time of the evening oblation, unto the voice uttered by Christ at the nineth hour, when he gave up the ghost, *Mark*. 15.37. That we may more distinctly view this account, the Angell distributeth the whole seventy times seven yeares into three parts, & joyneth proper stories unto the first and last part: The first part, seven times seven years, which make forty nine yeares, are numbered from *Cyrus* his first yeare, and permission to build *Jerusalem*. It is said in *Joh*. 2.20. that the Temple was forty six years in building, which doth not contradict this; for the three first years of *Cyrus* are there left out, though the foundation was laid in the second of *Cyrus*, *Ezra* 3.8. Because, in his third year, whilst *Cyrus* went to War against the *Scythians*, and left *Cambyses* his Son, King, or Viceroy in his absence, *Cam-*

byses caused the work to cease, unto the second year of the reign of *Darius* K. of *Persia*, Ez. 4.24. Thus the work was hindred by *Artaxerxes*, otherwise called *Cambyses*, stiled the Prince of *Persia*, *Dan.*10. 13. For this stay, *Daniel* fasted three weekes, in the third year of *Cyrus*, *Dan.*10.1,2. and from thence it was forty six years in building. But from the decree made by *Cyrus*, in Ezr. 1.1,2. it was forty nine years, which the Angell meant here. The second part of this time, *viz.* sixty two times seven years, is left naked without any proper story. The third part is the last seven years; the first halfe of that seven years is passed in silence, as for a preparation; The latter halfe of it, which is three years and an halfe, must Christ bestow in confirming the testimony for many, beginning at his Baptisme, ending at his Death, which was at the ninth houre, in the time of the evening sacrifice. Thus the time is chained linke unto link, by the Angels speech; So that we need not the helpe of Heathenish, uncertaine Olympiads to regulate the account of these years: much lesse may we say as some doe, that a certain number of years is put for an uncertaine. For what the Angell shewed *Daniel*, *is noted*, as the Angell saith, *in the Scrip-*
Dan. 10. 21. *ture of truth*, *Dan.*10.21. And he told *Daniel*, that he was *sent of God to teach him the certaine knowledge of these times*, Dan.9.22. and *Daniel* himselfe saith, he *understood the thing*, *and had understanding in the vision*, *Dan.* 10.1. which he could not have had, nor said, if a certaine number of years had been put for an uncertaine. And that this text is meant of the Messiah, Jesus Christ to come, is granted by the best Interpreters, both Jewish and Christian, and the name *Christ* given to this Jesus, in *Joh.* 1.41. and 4. 25,26. and throughout the new Testament, forceth us to look unto the Angells speech, calling him *Messiah Nagid*, i. e. Messiah the Prince, in such Hebrew, saith *M. Broughton*, as it must needs be a proper name, which is not again in all the old Testament. Nor can the works

here

here ascribed unto Messiah, be applyed unto any other, but unto this Jesus, who was borne of the virgin *Mary*, and crucified by the Jewes.

The fourth propheſie, concerning the time of the coming of the Messiah, is in *Hag.* 2.7,9. compared with *Mal.* 3.1. *The glory of this latter house ſhall be greater then the former, ſaith the Lord of Hosts* by *Haggaie*. Here is another marke for the time of Christs coming, *viz.* while the second Temple stood, which was built by *Zerubbabel* and *Joshua*, after the returne from captivity. In respect of outward glory, it was far inferior to the first built by *Salomon*, *Ez.* 3.12. as in respect of the magnificence of structure, so also in respect of sundry priviledges; for this had not those, which that had, *viz.* 1 Fire from heaven, to consume the Sacrifices, 2 Urim and Thummim. 3 The Arke of the Covenant. 4 The Mercy Seat, and Cherubims, and Oracles from thence. 5 The cloud filling the Temple. 6 The manifeſt breathings of the spirit upon the Prophets; *Yet the glory of this latter house was greater then the former.* Wherein? *Malachy* telleth us, it was in this, that *the Lord, whom they sought, having sent his Messenger to prepare the way before him, shall suddenly come to his Temple, even the Angel of the Covenant, whom yee delight in.* The presence of the Messiah, Jesus Christ, in this second Temple, and the publishing of the Gospell there, should make this second Temple far greater in glory then the first: Where note also, another description of the time of the coming of the true Messiah, by his *Messenger whom he should send before him to prepare his way.* Would you know who this *Messenger* is? he tells us, *It is* Elijah *the Prophet*, &c. Mal. 4.5,6. But who is this *Elijah*? *John Baptist.* So the Angell testified unto *Zachary*, *Luk.* 1.16,17. and Christ to the Jewes, *Mark.* 11 10. to 15. adding a note of special attention, v.16. *Let him that hath an eare to hear, hear.* The Jewish writers wrest *Haggaies* propheſie to I know not what third Temple, propheſied of by *Ezekiel*: But

4. Hag. 2.7,9. with Mal. 3.1. Christ must come while the second Temple stood

Haggay pointeth as it were with the finger, at that very house, which was then built, after their returne from *Babylon*: and the Temple in *Ezekiel* is doubtlesse allegoricall, *Bulling. Mal. Jud. obst.* p. 36, 37. *Josephus l. Ant.* 15. c. 14. saith, that the second Temple was wholly destroyed by *Herod*, and built anew; but the contrary is proved from *Joh.* 2. 20. And *Egesippus l.* 1. c. 35. saith, That *Herod* did but adorne the Temple, which adorning the Apostles admired, *Matth.* 24. 1. *Mark.* 13. 1. *Luk.* 21. 5. Againe, The Jewes deny that this is to be understood of
Matth. 17. 10. *John Baptist*, for three reasons.

Object. 1. 1 Object. *Because*, say they, *Its ridiculous to interpret*, Elias must come, *thus*, *one must come who is not* Elias, *but* John Baptist.

Answ. 1. *Answ.* 1. John Baptist may as fitly be called *Elias*, as Christ is called *David*, *Hos.* 3. 5. against which they do not except.

Answ. 2. *Ans.* 2 He is called *Elijah*, because he came in *the spirit and power of* Elijah, *Luk.* 1. 17. There was a similitude between them, especially in three things. 1 In Prophetical greatnesse, *Elijah* was a great Prophet; and *John* not inferior to him, but above him, *Matth.* 11. 11. and as the people generally had a great esteeme of *Elijah*, so they had of *John*, *Matth.* 21. 26. 2 In executing their Office, *Elijah* was sent to restore the worship of God, and to oppose the cheife opposers both in Church and Commonwealth, as the Prophets and Priests of *Baal*, and *Achab* himselfe: So *John Baptist* was sent to make way for Christ, and opposed the Pharisees, and reproved *Herod Antipas* to his face, and prevailed as much by his word, as *Elijah* by miracles, and more also. 3 In their kind of life; Both used the like garments, manner of dyet, and dwelling, which implyed a mystery. For the Prophets were wont to give signes in outward things, of the doctrine which they preached: Therefore, seeing both were preachers of repentance, they both used the outward signes there-

thereof, *viz.* course raiment, mean dyet, and solitarinesse in the wilderneſſe.

The second Reason which they object against this expoſition is, Because *Elias must be sent before the great and dreadfull day of the Lord*, Mal.4.5. i.e. say they, *the day of judgement, not the day of Christs coming in the flesh.* *Object.* 2.

*Ans.*1. *Peter* expounds *Joel* his propheſie of the *great and terrible day of the Lord*, Joel 2.28.&c. of the coming of Jeſus Christ in the fleſh, and of the ſetting up of his Kingdome by the preaching of the Goſpell, *Act.*2.16. to 22. *John Baptiſt* alſo ſhewed the terror of this day, in *Matth.* 3.10. and *Matthew* tels, that upon the report of the wiſemen, that a King of the Jewes was borne (which was this Jeſus) *Herod* was troubled, *and all Jeruſalem with him*, Matth.2.3. And this coming of Christ in the fleſh was a coming unto judgement; It was a day of judgement, though not of the generall, or univerſall judgement of the world, yet of the particular judgement of the Jewiſh world, *i.e.* of that Nation and Commonwealth, which is now abrogated, inſtead whereof a new heaven and a new earth are made. Of this particular nationall judgement of the Jewes, Christ ſpake, with reference unto his comming in the fleſh, *Joh.*9.39. *John Baptiſt* was his Meſſenger, in this his coming in the fleſh, to prepare the Jewes to receive Christ. But when they rejected Christ, who *came to his owne, and his own received him not*, *Joh.*1.11. his coming to ſave them, was, by their fault, turned into his coming to judge them. And this particular judgement was a type of the univerſal judgement to come; whence it was that Christ in the ſame Sermon, foretold the deſtruction of *Jeruſalem*, and the end of the world, *Mat.*24. *Anſw.* 1.

2 *Anſ.* That *Elijah* is not to be expected to come immediately before the laſt and generall judgement of the whole world, may bee thus evinced; For *Elijah muſt come to reſtore all things, and he ſhall turne the hearts of the* *Anſw.* 2.

fathers, unto the children; and the heart of the children, to their fathers, saith the Lord, lest I come and smite the earth with a curse, Mal.4.6. This is meant of the restoring of the Church by repentance: Now the day of the generall judgement, is no season for repentance, as the time before the particular judgement of the Jewish Nation was. And therefore the Angell, in his propheſy to *Zachary*, applyed *Malachies* propheſie concerning *Elijah* unto *John Baptist*, *Luk.* 1.16, 17. And well may that particular judgement of the Jewish nation for their rejecting Christ, be called the great and terrible day of the Lord. The captivity of that Nation in *Babylon*, destruction of the Temple, rasing down the wals of *Jerusalem*, was a terrible day, *Dan.*9.12. yet their last ruine under the Romans was more terrible, *Matth.*24.21. For First, The time of that captivity was limited unto seventy years, and then hope was given them of returning to their own land, and of a second Temple to bee built: but this disperſion of that Nation hath already continued above sixteen hundred yeares. 2 In that a seed was left in the land, Vinedressers, and Husbandmen, for a pledge of their returne, but now they are all cast out of their owne land. 3. Then they were carryed unto a certaine place, where they lived together; but now they are scattered *under the whole heaven*, Deut. 30. 3. Now seeing God proportioneth judgements unto sinnes; what sin may we, or can they think, is that which hath brought so great calamity upon them? Before the captivity in *Babylon* they were great sinners; they were Idolatrous, and despised their Prophets, till there was no remedy, 2 *Chron.*36.16. But when Jesus Christ, the Sonne of *Mary* the Virgin, was borne, and lived among them, they were not Idolatrous, nor had they any Prophets to mock, but onely *John Baptist*, and Jesus Christ; yet their punishment now is far greater then ever it was before. For they are now scattered throughout the world, without King, without Priest, with-

without Temples, without sacrifice, without Politie, without genealogies, and have so continued a long time: doubtles the sin that hath brought al this judgment upon them, must be greater then Idolatry; and what can that be, but their rejecting the Messiah? which also this Jesus Christ, whom they rejected, did foretell unto them, in *Mat.*23.37. to the end.

The third Reason which they object against *John Baptists* being called *Elijah*, is, from *Joh.*1.21. *That he when the Jewes asked him, denyed that he was* Elijah. *Object.* 3.

Answ. They asked him whether he was that *Elijah*, whom they imagined. Their opinion concerning *Elijah*, is, that God would create a new body for *Elijah*, before the day of judgement: for his first body, they say, is resolved into the four Elements: In this sence *John* denied himselfe to be *Elijah*, as Christ tooke not to himselfe the title of Good in the Scribes sence, *Matth.*19.17. These Objections (or cavils rather) of the Jewes being thus answered, it remaines that we conclude, that *John Baptist* was that *Elijah* that should come. This our Lord doth fully clear: 1 By proving, that *Elias* must first come and restore all things, *Matth.*17.10,11. from *Mal.*4.2. 2 By affirming that *Elias* is come already, whom they knew not, but had done to him whatsoever they listed *Mat.*17.12. and the Disciples understood that he spake of *John Baptist*. See *Dav. Kimchi* in Mal. 4.

If it be demanded in what sence, or how *John* is said to be a *restorer of all things*? To cleare this, two things must be considered.

First, *Johns* Ministery. Secondly, The Efficacy of it.

First. The Ministry of *John* tended to prepare the way of the Lord, which was hindred by mens ignorance of the Gospell: This their ignorance was, partly simple, by the obscurity of the Prophesies; partly affected by the sinne of the time. Answerably *John* was. 1. To oppose the

the sinnes of that age, in the spirit of *Elijah*, which was a threatning terrifying Spirit, *Mat.*3.3. *Mark.*1.4. 2 He was to bring a new light to open the Prophesies, as *Zachary* propheſied of him, *Luk.* 1.76,77, Hence his doctrine was partly legall, and partly evangelicall; a middle doctrine suiting a middle state of the Church, *Luk.* 16.16. *The law and the Prophets untill* John, *since that time the Kingdome of God is preached.* Hence *John* is said to be *greater then the Prophets, and yet the least in the Kingdome of Heaven is greater then* John, *Mat.*11.11. In his Ministry *John* was greater then the Prophets, because he saw Christ with his eyes, and pointed at him with his finger, *Joh.* 1.29. yet the least Minister of the Gospell is said to bee greater then *John*, because they can preach Christ dead, risen, ascended, and sitting at the right hand of Majesty, which *John* could not. Now because *John* had such a mixed Ministry, the Church had a mixed state under him: for change of doctrine, changeth the state of the Church. Such as *Johns* Doctrine was, such was his Baptisme: Therefore Jesus Christ, as hee had been subject to *Moses* law, would now bee subject to *Johns* Baptisme also. For, *thus* (said he) *it becommeth us to fulfill all righteousnesse.* Mat.3.15. *i. e.* as I have been subject to the legall dispensations, so must I be to thine, *then he suffered him, and Jesus was baptized.*

Secondly, The efficacy of *Johns* Ministry was such, that all *Judea*, yea, the Pharisees themselves came into the wildernesse, to be baptized of him. See the efficacy of *Johns* preaching repentance, *Luk.* 3.3. to 18. So that if you look at *Johns* Ministry, and efficacy, it may well be said, that he came to restore all things. Having thus proved, that the Fore-runner of the Messiah was come, whilst the second Temple stood, even *John Baptist* in the spirit and power of *Elijah*: What remaineth? but that we conclude that the Messiah, who was to come, according to *Malachies* propheſie, suddenly into his Temple,

did

did come at that time into the Temple, and thereby the glory of that second house was greater then that of the former built by *Salomon*; For in this Temple, Jesus Christ preached and taught, that his body was the true Temple *Joh.*2.19. and that the Father and he are one, *Joh.* 10.30. and urged the search of Scripture, that testified so much of him; their beleefe of *Moses*, who witnessed so much of him, and of *John Baptist* who preached so much, *Joh.*5.35;39,46. This was he, whom *Simeon* (that wise man, *in whom*, the Jewes say, *the spirit of the great Synagogue did utterly cease*) *imbraced in his armes* (when he was presented by his parents in the Temple) as the true Messiah, *the consolation and salvation of* Israel, Luk. 2. 25. to 33. *and* Hannah, *the daughter of* Phanuel, *spake of him in the Temple, to all that looked for redemption in* Jerusalem. ver.37. and *Zachary*, when his tongue was loosed, sang of him, *Luk.*1.69.

Thus we have proved from the Propheſies concerning the time of the Messiah, that the true Messiah is come. Many other Propheſies also might be produced, concerning the person of the Messiah, to the same purpose, but these shall suffice.

The second particular argument: to prove this Jesus to be the Messiah; from the propheſies.

From the premises I thus argue, to prove this Jesus to be the Messiah. He alone, in whom all the propheſies, concerning Messiah, are fulfilled, is the true Messiah: But this Jesus, of whom wee speake, is he, in whom all the propheſies concerning the Messiah are fulfilled: *Ergo*, This Jesus of whom we speake, is the onely true Messiah.

The third Argument, to prove that this Jesus is the onely true Messiah, is taken from Genealogies, which *Peter* also pointeth at in this his excellent Sermon, saying, ver.30, that God *had sworn to David* (viz. in Psal. 132. 11.) *that of the fruite of his loins, according to the flesh, he would raise up Christ, to sit on his throne. This Jesus* (saith he v. 32.) *hath God raised up, whereof we are all witnesses.* That

the convincing force of this Argument may appeare, we shal indeavour to clear three things. 1. That Scripture Genealogies, concerning Christ, are to be searched into. 2. That the Genealogies noted by *Matthew* and *Luke*, concerning Christ, contradict not one another. 3. How the seeming difficulties in them may be cleared, to prove this Jesus to be Messiah.

1 That Scripture Genealogies concerning Christ must be searched into.] This I note, to prevent an objection which may arise from 1 *Tim.* 1. 4. where *Paul* forbids us to *give heed to fables, and endlesse Genealogies*, and in *Tit.* 3 9. where he commandeth us to avoid *foolish questions and Genealogies*. From whence some have mis-collected, that the study of Genealogies is not lawfull, nor edifying.

For refutation of which dangerous error, know, that Genealogies are of two sorts. 1. Without Scripture. 2. Taken from Scripture. 1. The Genealogies without Scripture are those which *Paul* condemneth fabulous, feigned Genealogies, received by Tradition, without, and against Scripture. To omit sundry others, some latter Rabbins since Christ teach against the constant Doctrine of the ancient Rabbins, that there should come two Christs; the one of *David*, the other of *Joseph*. This is against the Scripture, which mentioneth only one Christ the Sonne of *David*, to prove that he did not descend from *David*, they have feigned a false Genealogy of this Christ. See *Lyra*, on 1 *Tim.* 1. 4. They have also many pretended pedigrees, to make it seem that the Scepter is not yet taken away from *Judah*; which is contrary not only to Scripture, but also to their owne Records, which say; That after the destruction of *Jerusalem*, such search was made to root out the whole race of *David* and *Judah*, that themselves did manifestly corrupt their owne Pedigrees, for the safety of their lives; so that there is not a Jew knowne at this day, who can truly say, he hath his Genealogie certaine, or can prove

that

that he is of *Davids* Family, or of *Iudahs* Tribe; but they remaine without King, without Governour, without Priest, without Judge, without Genealogie, without succession, a scattered Nation throughout the world.

2 Scripture Genealogies are written for our learning, and are profitable (as the whole Scripture is) for doctrine, instruction, conviction, reproofe, and comfort, 2 *Tim.* 3. 16. And Christ commandeth us to *search the Scriptures diligently*, for, saith he, *they testifie of me*, Joh. 5. 39. And the Scriptures doe fully testifie that this Jesus, the Sonne of *Mary*, is the true Messiah in the Genealogies, which, through seventy five Generations shew him to be the Seed promised to subdue Satan. Briefly thus, we finde all the Patriarches recorded, from *Adam* to *Joshua*, by *Moses* his Pen; whence the Writers of the Chronicles of *Ezra*, *Nehemiah*, and *Ruth*, continue their memorials unto *Zorobabel*; and thence likewise they are by the same spirit recorded unto *Joseph* and *Mary*, and unto this Jesus himselfe, in whose person all the Jewish Genealogies ceased; so that to force them further for Story, or for distinction of Tribes, or Marriages, or Issues, is to fall into the sinne which *Paul* condemneth in his Epistles to *Timothy*, and *Titus*, seeing those starres did all dis-appeare at the rising of this Sun of Righteousnesse. Nor doth the New Testament, from the first of *Matthew* to the last of *Revelation*, prosecute any Genealogies (besides those which appertaine unto the person of this Jesus, the Christ) though many Bookes therein be Historicall, and might have required the stayes of Genealogies, as most of them in the Old Testament have done; only, in these you finde *Zacharias* from his Priestly course, and *Elizabeth* from *Aaron* declared, *Luke* 1. 5. *Annah* from *Ashur*, Luke 2. 36. *Paul* from *Benjamin*, Phil. 3. 5. and *Barnabas* from *Levi*, Act. 4. 36. in all the rest is deep silence, to shew that the use of Scripture Genealogies ended in this Jesus, the promised Seed, and that

See *Dup'ef.* trueneſſe of Christian Religion.

thence-forth the world ſhould not looke for another by the light of Genealogies.

2 The ſecond thing to be cleared, is the agreement between *Matthew* and *Luke*, in their ſeemingly different Genealogies. The ſeeming difference between them is fourfold; 1. In their different order, for *Matthew* deſcendeth from the Anceſtours to their Poſterity; *Luke* beginning at the Poſterity, aſcendeth unto the Fathers. 2. In the number, for *Matthew* carrieth the Line of Chriſt no higher then unto *Abraham*; *Luke* drawes it unto *Adam*. 3. In Chriſts deſcent from *David*, *Matthew* numbers the Poſterity of *Salomon* from *David* to *Salathiel*, *Luke* the Poſterity of *Nathan*. 4. In Chriſts deſcending from *Zorobabel*, though both number unto *Joſeph*, yet with this difference; *Matthew* reckons the Anceſtours of *Joſeph*, *Luke* the Anceſtours of *Mary*. Now, that in this ſeeming difference, the reall agreement and conſent between them may appeare, conſider theſe particulars.

1 That *Matthews* ſcope in his Catalogue is to prove, that this Jeſus, the Son of *Mary*, whoſe Starre the Wiſe Men had ſeen in the Eaſt, who was borne in *Bethleem Judah*, was of the Seed of *David*, and therefore the true Meſſiah, which the Jews alſo acknowledge, in *Joh.* 7. 42. only this offended them, that he came out of *Galilee*, ver. 41. This offence *Matthew* removes, telling them, That though poverty drove *Ioſeph* and *Mary* into *Galilee*, yet they were of the ſeed of *David*, according to the Promiſe. Hence the beleeving Jewes uſually called him the Son of *David*, in token of their acknowledging him to be the Meſſiah. *Luke* carrieth the ſtory higher, upon another occaſion, ſhewing that the Doctrine concerning this Jeſus is not new, but that he was promiſed from the beginning, preſently after the fall, and deduceth his Genealogie from *Adam*, by *Seth* to *Noah*, and from *Noah* by *Shem*, to *Abraham*, and from *Abraham*, by *Iſaac* and *Iacob* to *David*. In ſpeaking of his deſcent from *David*, *Matthew*

thew, intending to shew the right that Jesus had by Law unto *Salomons* Crowne, recordeth his title thereunto from such Kings, and persons of whom he came not by nature, and in that sense bringeth him to be the Sonne of *Salomon*, viz. Legally; but *Luke*, intending to prove Christs humanity, bringeth him by nature from *Nathan*. 2. *Matthew*, noting Christs legall right to *Iudahs* Crown, bringeth him from sundry wicked Kings, and from *Ieconiah*; *Luke*, by his Naturall descent, deriveth him from *the holy seed*, Esa. 6. 13. *the high Saints*, Dan. 7. 18. and from *Zorobabel*, made Ruler of *Iudah*. 3. *Matthew* brings *Ioseph* to be lawfull Heire of the Crowne of *Iudah* from *Abiud*, the eldest Sonne of *Zorobabel*; *Luke* recordeth *Mary* the Mother of Christ, the Daughter of *Heli*, to descend from *Rhesa*, a younger Son of *Zorobabel*, who joyned in Marriage with *Ioseph*, and so he became the supposed, but was the legall Father of this Jesus, the Christ. *Matthew* and *Luke* agree in recording Jesus to be the Sonne of *Salomon* by Law, and of *Nathan* by Nature, *Salomons* house ending in *Ieconiah*, Jer. 22. 30. and *Zorobabel* of *Nathans* Family, being made Prince of *Iudah*; the right that Christ had from them to *Davids* Throne, is diversly noted by the Evangelists: for *Matthew* from *Salomon*, *Ieconiah*, *Abiud*, and *Ioseph*, legally interesseth Jesus unto *Davids* Crowne; but *Luke* naturally from *Mary*, *Heli*, *Rhesa*, and *Nathan* ascendeth to the first man *Adam*, to shew him to be the Seed of the Woman promised in Paradise. Both of them agree, that he is the Son of *David*, the King of *Iudah*, in whom all the Promises meet that concerne the Messiah.

3 The third thing to be cleared, is, the removing of some difficulties that seeme to be in these Genealogies.

1 The Line from *Adam* to *Abraham*, described by *Luke*, hath no controversie but this only, that *Cainan* is put after *Arphaxad*, and set between him and *Salah*, *Luk.* 3. 35, 36.

contrary to *Moses*, who saith, that *Arphaxad begat Salah*, *Gen.* 10. 24. without mentioning *Cainan*. To remove this, we must know that *Moses* doth not omit any one Generation in his Catalogue, for if he should, the succession of the Fathers of Christs Humanity would be uncertaine, and the chaine of Chronologie would be broken asunder, the computation of those times being calculated only to the Ages of those Fathers: and who can supply, if *Moses* doth omit? 2. As *Moses* did not omit one Generation, so neither did *Luke* adde one, for both *Moses* and *Luke* wrote by one and the same Spirit. How then came it to passe? probably by the errour of some Scribes *Cainan* was taken out of ver. 37. and put into v. 36. and some Greek Jew in after times put it into the Septuagint, in *Gen.* 10. 24. for it is cleare, that some most ancient Greek Copies have not *Cainan*; nor could *Abraham* be the tenth from the Floud (which the Hebrewes constantly affirme) but the eleventh, if *Cainan* were in the Hebrew, in *Gen.* 10. 24. as he is put into the Septuagint Greek Translation of latter times, yet it was not in the old Copies, as *Eusebius*, and *Epiphanius* note.

See Hug. Grotius in Com. on *Luke*.

2 From *Abraham* to *David*, *Matthew*, and *Luke* agree in every thing, both betweene themselves, and with the Genealogie described in *Ruth* 4. 18. 1 *Chron.* 2. 10. Some difficulty ariseth about the time of *Boaz* his marrying *Ruth*; for from the Hebrews entrance into *Canaan*, unto the birth of *David*, are numbred three hundred sixty six yeares, and for all that time but three Generations are reckoned in the Genealogie of Christ, among whom those yeares are to be distributed, *Matth.* 1. 4, 5, 6. and well may it be so, for *Salmon* might either not marry *Rachab*, or not beget of her *Boaz*, presently upon their coming into *Canaan*, but about thirty yeares after; or *Salmon*, *Boaz*, *Obed*, and *Jesse* might beget their Sons, being each one about *Abrahams* yeares when he begat *Isaac*; thus that block may be taken out of the way.

See *Chemnit. Harm.* and *Brought.* consent.

3 From

3 From *David* to the Captivity in Babylon, *Matthew* omitteth foure Kings, *Ahaziah*, *Joash*, *Amasiah* (who should be placed between *Joram* and *Oziah*, Matth. 1. 8. compared with 1 *Chron.* 3. 11, 12.) the fourth is *Jacim*, or *Iehojakim* the sonne of *Iosiah*; for thus it is said in *Mat.* 1. 11. *And Iosiah begat Ieconiah and his brethren, about the time they were carried away to Babylon*; whereas in 1 *Chron.* 3. 15, 16. it appeares that *Iacim*, or *Iehojakim* was *Iosiahs* Sonne: for there it is said, *The Sons of* Iosiah *were, the first borne*, Johanan, *the second* Joakim, *the third* Zedekiah, *the fourth* Shallum; *and the Sonnes of* Joakim, Jechoniah *his Son, &c.* The cause of this omission seems to be this. *Matthew* (to answer the demand of the Wise-men, *Where is he that is borne King of the Iewes?* Mat. 2. 2.) affirmes, that the Babe Jesus of *Iudah*, *David*, and *Bethleem*, is that King; and proves it by his Tribe, Parents, and place of Birth, from the Prophets, and from the lawfull right he had unto *Iudah's* Kingdome. This lawfull right, that it may be found to be unquestionable, he deriveth from those lawfull Kings, who without debar of Title, or exceptions of the people, had sate upon *Iudah's* throne. Now these foure, *Ahasiah*, *Ioash*, *Amasiah*, and *Iehojakim*, had exceptions against them, either in their owne titles, or in the affections of the people, or in both. Hence it is that *Matthew* leaveth them out in the Catalogue of *Salomons* other Successors, that so the title of Jesus might stand firme without any debar, or exceptions. The exception against *Ahaziah* some note to be this; That he, being the youngest Sonne of *Iehoram*, was made King by the inhabitants of *Ierusalem*, before the Philistines had slaine his elder brethren, noted in 2 *Chron.* 22. 1, 2. for that was done they say afterwards in *Æthiopia*, whither they were brought. If this were so, it was contrary to the Law, which giveth the Royalty alwayes to the eldest, *Deut.* 21. 16. however, it is evident, that as he was of the house of *Ahab*, by his Mother *Athaliah*, so he walked in.

See *Speeds* cloud of witnesses, c. 5. p. 98, 99.

in the wayes of the house of *Achab*, and therefore was accounted of God, as one of that house, and was slaine by *Jehu*: Gods providence ordering the season so, that he should goe to visite *Ioram*, the Sonne of *Achab*, at that time when God executed his judgement upon the house of *Achab*, 2 *Chron.* 22. 7, 8. The exception against *Ioash*, the Sonne of *Ahaziah*, was, that after the slaughter of his Father, and the other Princes, he was unable to keep the Kingdome from the usurpation of *Athaliah*, 2 *Chron.* 22. 9, &c. and for six yeares space, was neither acknowledged King, nor vulgarly knowne to be alive, being hid in the Temple by his Aunt *Iehoshabeth*; at last, being advanced into the throne by her Husband *Iehojada*, he requited their kindnesse with the slaughter of that holy Priest, and Prophet, *Zechariah* their Sonne, 2 *Chron.* 24. 21. for which wickednesse Christ joyneth him with *Cain*, in *Mat.* 23. 35. and when by a conspiracy of his Servants he was slaine in *Millo*, his body was not buried in the Sepulchre of the Kings, as one unworthy of name or remembrance among the Kings of *Iudah*.

The exception against *Amasiah* was, That he was not a preserver, but a destroyer of the State, and Kingdome; for besides his *Edomitish* Idolatry, *he provoked* Joash, *the King of Israel to fight, who prevailed against him, and took him, and carried away the treasures of the Temple, and of the Kings house, and brake downe the walls of Ierusalem foure hundred cubits in length*, 2 Chron. 25. 17, &c. After this, he lived in dislike with his people, so that his people pursued him from *Jerusalem* unto *Lachish*, none revenging his death: and after his death, for the hatred the people bare him, the Crowne was held from *Uzziah* his Sonne for eleven yeares space, and for that time there was an *interregnum* in *Judah*, which may thus appeare. *Amasiahs* death fell in the fifteenth yeare of *Jeroboam*, King of *Israel*, 2 *King.* 14. 1. and *Uzziah* his Sonne began not to reigne till the twenty seventh yeare of *Jeroboam*, 2 *King.* 15. 1.

See *Brought.* consent.

For

For these, and such like reasons, well might *Matthew* leave out his name in this catalogue.

The exception against *Jacim*, or *Jehojachim* was, That he was made King of *Judah* by *Pharoah Necho*, King of *Ægypt*; therefore his title standeth litigious by the equity of that Law in *Deut.* 17. 15. for if a stranger may not be permitted to be their King, then he could not impose his substitute over them. 2. He assumed the title and Authority of King, by the force of *Necho*, his elder Brother being alive, annoynted and established, 2 *Chron.* 36. 4. which *David* durst not doe, 1 *Sam.* 16. 13. and for his cutting *Jeremiahs* Roule, the Lord cut him off, by *Nebuchadnezzar* King of *Babel*, and his Carcasse was cast out of the gate of *Jerusalem* to the heate of the day, and the frost of the night, *Jer.* 36. 30. and at last *was buried as another, buried unlamented*, Jer. 22. 19. though *Zedekiah*, who was made King by *Nebuchadnezzar*, is named among the Kings of *Judah*, yet it is meet that *Jehojachim*, made King by *Necho*, should not be acknowledged in this catalogue; for *Nebuchadnezzar* had a lawfull power to set up and depose Kings, being made the Monarch of the world by God himselfe, *Jer.* 27. 6. *Dan.* 2. 37. which cannot be affirmed of *Pharoah Necho*; therefore *Zedekiahs* title was not questionable, as *Jehojakims* was. For these causes these foure are omitted in this catalogue, that so Jesus Christ, who came to fulfill all Lawes, might be manifested to have a lawfull succession to that Kingdom whereunto he was borne.

The second difficulty in this third division is, in what sense it is said in *Mat.* 1. 11. *Josiah begat Jeconiah and his brethren, about the time they were carried into Babylon.*

What is meant by *his Brethren?* Ans. His Kinsmen: for *Izedekiah*, who is called *Jeconiahs* brother, 2 *Chron.* 36. 10. was properly his Unckle, and brother to his Father, 1 *Chron.* 3. 15. 2 *King.* 24. 17. and also his Sonne for succession, 1 *Chron.* 3. 16. *Izedekiah* dyed be-

fore the thirty seventh yeare of *Jeconiahs* deliverance out of prison. After *Tzedekiahs* death, *Jeconiah* declared *Salathiel* his Heire, and so his Sonne, and yet his Brother.

Tzedekiah the Uncle of *Jeconiah*, by nature, is his Son by the Kingdom. *Tremel.*

4 From *Jeconiah* to Christ, according to *Matthew*, here the first difficulty is, in what sense that which is said in *Mat.* 1. 12. is to be understood, *Jeconias begat Salathiel.* Sundry who would continue *Salomons* Line unto *Joseph*, the Husband of *Mary*, without breach of succession, understand it in a naturall procreating sense; but that cannot be. For by the curse of God, *he dyed childlesse*, one that should not leave any borne of his body to succeed in the Throne of *Judah.* Jer. 22. 30. 2 *Luke* cleares it, that *Salathiel* was the Sonne of *Neri*, from *Nathan*, Luk. 3. 27. therefore doubtlesse *Matthew* by his begetting, meaneth his leaving him to be his Heire, or Successour to the Crown, as in the same sense *Baasha* was Father unto *Achab*, 1 King. 20. 34. though he was no kinne unto him; for *Baashaes* house ended in his Sonne *Elah*, 1 King. 16. 12. only in the Throne he was his Successour, and so Sonne; *Jeconiah* therefore having no issue of his body begotten, *Salathiel* his neareſt Kinsman must necessarily be his Heire, according to the Law, *Numb.* 27. 8. to 12. Hence *Salathiel* being his neareſt Kinsman, becomes his Sonne by succession, whereas he was by Nature the Sonne of *Neri*, as *Luke* noteth. The second difficulty is this; If *Salathiel* be the Naturall Sonne of *Neri*, as *Luke* saith, how then is he said to be the Sonne of *Assyr?* 1 Chron. 3. 17. Answ. *Assyr* there is not a proper name, but signifieth *one kept in restraint of prison*: *Jeconiah* is so called, because he was kept in restraint thirty seven yeares in *Babylon*, and then *Salathiel* was his Sonne, *i. e.* his successour in government; his Sonne as King, not as Man. The third difficulty is, That *Matthew* saith, *Salathiel begat Zorubbabel*, Chap. 1. 12. whereas *Zorubbabel* was the Sonne of *Pedajah*, 1 Chron. 3. 19. but because *Pedajah*, *Zorubbabels*

Father

Father dyed in *Babylon* before *Zorubbabel* was made Prince over the people, returned from Captivity. Hence it is that *Pedajah* is omitted in *Ezra*, *Nehemiah*, *Haggai*, and by the two Evangelists, and he is called the Sonne of *Salathiel*, whose Successour he was in government.

Thus we leave the Line of *Salomon*, which ended in *Jeconiah*, and shewed the Kings of *Judah*, from whom Christ legally descended, but not by Nature from any of them, except *David*; and fall into the Line of *Nathan*, who was also the Sonne of *David*, and younger brother of *Salomon* by *Bathsheba*. This Line *Luke* describeth, in order of ascending from Son to Father, beginning (*Luke* 3. 23.) at *Joseph* the Husband of *Mary*, the supposed, and indeed legall Father of Jesus Christ, till he brings us to *Nathan*, the Sonne of *David*, in ver. 32. which from thence hee carryeth up to *Abraham*, and to *Adam*, mentioning the severall Fathers, and Ancestors of Christ, in the same order, which *Matthew* had omitted.

4 One difficulty more is to be removed, which is this; How two Fathers come to be attributed to *Joseph*, the Husband of *Mary*? for *Matthew* saith, *Jacob begat Joseph, the Husband of Mary*, Mat. 1. 16. but *Luke* saith, *Joseph was the sonne of Heli*, Luke 3. 23.

Ans. *Jacob* in *Matthew* was *Josephs* naturall Father, he was begotten of him; *Heli* in *Luke* was his father by marriage with *Mary* the Virgin, who was the naturall father of *Mary*, as *Naomi* calls her Sons Wives, daughters, *Ruth* 1. 13. *Heli* was also called *Joachim*, and by custome *Eliakim* (in imitation of the *Chaldeans*, who changed *Jehojakims* name into *Eliakim*, 2 King. 23. 34. and 2 Chron. 36. 4.) which by contraction usually in names is *Eli*. Let me here adde a word concerning the Virgin *Mary*, the Mother of Christ. In her, that Propheſie in *Esa.* 7. 14. concerning the Messiah, is fulfilled, by her conceiving and bearing this Jesus, against the common order of Nature, without a Father; whence he is called, *the Seed of the*

Woman, Gen. 3. 15. as if a *stone* should be *cut out of a mountaine without hands*, Dan. 2. 34. *God creating a new thing on the earth, a woman shall compasse a man*, Jer. 31. 22. That Propheſie in *Eſa.* 7. 14. is malicioufly perverted by the *Jewes*, who, 1. Falſly refer it to *Hezekiah*, the Son of *Achaz*; for *Hezekiah* was borne ſome yeares before it. 2. They referre it to the Son of *Iſaiah* himſelfe, but falſly; for his Son was never Lord of that Land, as Immanuel, this Son of the Virgin was. 3. By *Alma*, they underſtand a young woman, and corrupt, but falſly, for it ſignifieth παρθένον as *Gen.* 24. 16. concerning *Rebecca*, Exod. 2. 8. concerning *Miriam*. 4. They place the ſigne in the Sex, not in the conception and birth; but falſly: For it is ſaid, *A Virgin ſhall conceive and beare*; and it is the common opinion, that *Lemarbah*, *ad multiplicandum*, Eſa. 9. 7. is written by *Mem clauſum*, to note the perpetuall virginity of this Virgin, according to that of the Thalmud; *Mem clauſum eſt nota rei clauſæ*. This briefe touch may ſuffice in this place, ſeeing we have more largely ſpoken to that Propheſie in *Eſa.* 7. 14. when we ſhewed the wonders, and proved the truth of Chriſts Incarnation formerly, when we handled *Mat.* 1. 23. I ſhall now winde up what hath been ſaid, whereby it appeareth convictingly, that Jeſus our Lord was borne King of the *Jewes*, as the Star ſhewed unto the Wiſe-men, and Chriſt acknowledged before *Pilate*, at that day Prophefied of in *Hag.* 2. 23. when the halfe ſeven came, *Dan.* 9. 27. that the Son was ſealed, or made a Signet, then he is called Chriſt, *Joh.* 1. 17. and having confirmed the teſtament for many by his Bloud, then was he made Heire of all, over all powers in this world, and that to come; Thus he ſitteth upon the Throne of *David* for ever, *Luke* 1. 32, 33. And when the Lord ſhall graciouſly viſite the *Jewes*, to call them to Chriſt, they ſhall then ceaſe from their vaine expectation of a King, according to the Fleſh, from *Salomon*, and look to the Family of *Nathan* for him, whoſe

King-

Kingdome is not of this world, though he had a true legall right to *Salomons* Kingdome, and is possessed of this Kingdome, which is typified; *They shall then seeke the Lord their God, and* David *their King*, Hos. 3. 5. who is no other but this Jesus, so frequently recorded by the Apostle to be of *David*. Upon this *Paul* establisheth the truth of the Gospel, concerning the Messiah, in this *Jesus, which was made of the seed of* David *according to the flesh, and declared to be the Sonne of God by the resurrection from the dead*, *Rom.* 1. 2, 3. which you see, by what hath been said, how strong a prop it is to our faith. And though the *Jewes* now see it not, having the vaile of a glorious earthly King descending from *Salomon* by nature before their eyes, yet when *the Lord shall poure upon the house of* David, *and upon the inhabitants of Jerusalem, the spirit of grace and supplications, they shall look upon him whom they have pierced, and they shall mourne for him as one mourneth for his only sonne, &c. Zach.* 12. 10. to the end. In the meane time, this third proofe, that this Jesus is the Christ, taken from the genealogie of the true Messiah, is demonstrative, and convincing.

The third particular Argument, to prove this Jesus to be Messiah, taken from Genealogies.

He to whom the Scripture Genealogies of the true Messiah doe lead us, and in whom they all cease, he is the only true Messiah, and no other is to be expected.

But this Jesus, borne of the Virgin *Mary*, is he to whom the Scripture Genealogies of the true Messiah lead us, and in whom they all cease.

Therefore this Jesus, borne of the Virgin *Mary*, is the only true Messiah, and no other is to be expected.

We proceed unto the fourth Argument, to prove this Jesus to be the Messiah, which *Peter* noteth, in *Acts* 2. 22. *Iesus of Nazareth, a man approved of God among you, by Miracles, Wonders, and Signes which God did by him, in the midst of you, as you your selves also know.* Nazareth was not the place of his Birth, but *Bethleem*, but he was brought up at *Nazareth*, Mat. 2. 23. and from thence the unbeleeving

Jewes called him *Jesus of Nazareth* in contempt; and because he was commonly so called, *Pilate* so stiled him in his title on the Crosse, *Mat.* 27.37. Hence the Apostle, to convince the unbeleeving *Jewes* of their sinne, calling him by that name, under which they persecuted and crucified him, proveth him to be the Messiah. *This Jesus*, saith he, whom you vilifie and reject, *was a man ἀποδεδειγμένος demonstrated of God to be his Sonne* (as *Paul* saith, *Rom.* 1.9.) and the true Messiah by most evident testimonies. What were they? *Miracles, Wonders, and Signes*; they are called *Miracles* from their kinde, and Nature; *Wonders*, from their effect; *Signes* from their end, and use. He proves that such workes are demonstrative, convincing proofes of the true Messiah, by two Arguments: 1. By Gods testimony in them, *God did them by him*; which he notes in opposition to the blasphemous suggestion of the Pharisees, that he wrought them by the power of Beelzebub, *Mat.* 12. 24. and to shew that the Man-hood of Christ was inabled by his God-head to worke these, to prove that he was Immanuel, God and Man, the Sonne of God, with whom God the Father worketh in essentiall union. Whence he saith, *My Father worketh hitherto, and I worke*, Joh. 5. 17. when he spake of his Miraculous healing one that had been sicke thirty eight yeares, which as the *Jewes* rightly understood (though *they sought to kill him* for it) was, in effect, to *make himselfe equall with God*, ver. 18. and this Jesus our Saviour acknowledged and confirmed the same, ver. 19. saying, *The Sonne can doe nothing of himselfe, but what he seeth the Father doe*, i. e. according to the order of subsistence in the Trinity, is the order of working among the Persons, though they be equall in power; for whatsoever the Father doth, the Sonne doth also. And therefore the Apostle ascribed the Miracles which they wrought, unto this Jesus, *Act.* 3. 15, 16. & 4. 10. The second Argument, whereby *Peter* proves, that the Miracles wrought by this

Jesus

Jesus, prove him to be the Messiah, is taken from the externall evidence, and visibility of them to all men; they were so done, as every ones senses perceived them to be realities, and no delusions, *they were done in the midst of you, as yee your selves also know.* Accordingly to shew the strength of this Argument, I shall declare three things:

1. The reality and truth of the Miracles.
2. The ends for which } he wrought them.
3. The occasions whereupon }

1 That the Signes and Wonders wrought by Jesus Christ were true Miracles will appeare, if we consider the nature of a true Miracle. A Miracle is an operation above, and beyond the constituted order of Nature: I say, of constituted order of Nature: to distinguish it from Creation, (I say, beyond and above that order) to distinguish *mirabilia*, from *miracula*; for there are certaine secret vertues, or powers of Nature unknowne to humane reason, whence arise workes, which we are apt to judge to be Miracles, when they are not: some of these seeming Miracles deceive only the simple, not those that are learned and skilfull in the natures of things. Others may deceive all men, and may be done by the Devill, who hath a further insight into the natures of things, then any man hath, yet they are not Miracles, they amount not unto the making of something out of nothing, which is the proper worke of the Divine power.

Againe, I say, *beyond* (not contrary to the constituted order of Nature) as to make a thing both to be, and not to be at the same instant, and in the same respect; which is simply impossible. A Miracle properly so called, is above the constituted order, either in respect of the work done, or of the manner of doing.

1 In respect of the worke done; as when the Dead is raised, the Soule neither having an active power to unite

unite it selfe to the body, nor the Carkasse, (especially being resolved into its principles) a passive power of receiving the Soule; so when the blinde are made to see, wanting either visive spirits, or an optick nerve, to transmit the spirits to the eyes, in these something is made of nothing, and so the work it selfe is a Miracle.

2 In respect of the manner of doing; as when diseases which might be cured in time, by Art, and by degrees, are cured without the help of second causes perfectly, in an instant, without paine, or alteration in the body, save that which appeares in the event. Here againe something is made of nothing. To apply these rules to the Wonders wrought by Christ; the foure Evangelists record at least forty five Miracles wrought by Christ in the three yeares and halfe of his Ministry, besides those at his Death, when the vaile of the Temple rent, the Earth quaked, the Rockes rent, the Graves opened, and many bodies of the Saints which slept, arose, and came out of the Graves, and went into the holy City, and appeared unto many. From observation of some of these, the Centurion, and they that were with him watching Jesus, feared greatly, and said, *Truly this was the Son of God*, *Mat.* 27. 54. And after his Resurrection he wrought another Miracle at the sea of *Tiberias*, which caused *John* to say unto *Peter*, *It is the Lord*, Joh. 21. 1--7. in all which Miracles of Christ something was made of nothing, either in the thing done, or in the manner of doing.

Object. *But we know not the truth of these Miracles by our owne sight, but only by report.*

Ans. Some report ought to have as much authority in our hearts, as if we had seen the things with our eyes, viz. 1. *Scripture-Reports*; for they *are given by inspiration from God*, 2 Tim. 3. 16. *who cannot lye*, Tit. 1. 2. whence they are called *the Scripture of truth*, Dan. 10. 21. Therefore Scripture-Reports are infallible. 2. When a report though

though but from men, is so ancient, that the Writers lived, and published the Report, in the times when the things were done, and so constant, that they are unconfuted by any, though there were many adversaries in those times. Now these reports were such; for, 1. They were made by eye-witnesses, *Luke* 1. 1, 2. *Joh.* 21. 24. 2. They have been constantly beleeved, and confirmed by the consent of many that lived in those times, without any opposition, contradiction, or confutation of Adversaries unto this day. 3. When a report is such, that if the Authors of it should lye, they must necessarily be judged not only wicked, but Madmen, or fooles, because they appeale unto those to whom they write, as knowing the truth thereof. Thus did the Evangelists. And *Paul* urgeth the signes of an Apostle wrought by him, unto those that could gain-say him, if he spake false; no Impostor doth so. 4. When a Report is such, that it extorteth the implicit consent of Adversaries, in as much as when they could not refute the report, they only laboured to suppresse speech of it, and to detract from the true honour of the power whereby it was wrought, what they could; Thus it was in this case. For the ancient *Jewes* could not, did not deny that these Miracles were wrought by Christ, but contended that he did them by Beelzebub. But that slander Christ himselfe confuted unanswerably, *Mat.* 12. 25. Some of them cavill that he did them by Magick, which they feigne, that the Learned in *Ægypt* flying thither from *Jehoshua*, the Sonne of *Perachia*, in the dayes of *Alexander Jannæus*. They grant the thing done by Christ, but put it off with a figment that contradicteth it selfe. For Christ was not then borne, and though by reason of *Herods* Tyranny he was carried into *Ægypt*, to fulfill the Prophesie, *Hos.* 11. 1. yet how could an Infant of a yeare or two old learn the Arts of the *Ægyptians?* or how can such things be done by Magick, which are above the power of the

Devil, as we have proved Christs Miracles to be, either in the things done, or in the manner of doing them? Others of them say, they wrought them by the Name of Jehovah (*Schem hammephoraſch*) which they say, Christ knew, and could pronounce it, and knew the force of it, and wrought Miracles thereby; as also, say they, *Moses* did: for it was engraven upon his Staffe, whereby he divided the Sea, and made waters flow out of the Rocke. This is a meere fable, as true, saith *Bullinger*, as another of theirs, that two Doggs of Brasse should barke before the doore of the Sanctuary; yet this sheweth us to what miserable shifts the enemies of Christ are put, to obscure the glory of that which they cannot deny.

Obj. 3. Elijah, Elisha, *and others wrought Miracles, yet that doth not prove them to be the Messiah.*

Answ. They wrought but few Miracles, and by a power which was not their owne; but Jesus Christ wrought many: so many, saith *John*, *as if they were written, the world could not containe the bookes*, Joh. 21. 25. and all of them of his owne vertue and power. Whence also he gave the gift of Miracles to his Disciples, through faith in his Name; and this Gift he continued in the Church for some time, 1 *Cor.* 12. 10. but the Apostles manner of working Miracles differed from Christs in two things.

1 Christ wrought them in his owne Name, but they did them only in the name of Jesus, either by invocation of his name, *Act.* 9. 40. *Jam.* 5. 14, 15. or by command in his name, *Act.* 16. 18. 2. Christ could doe Miracles whensoever he would; so could not they: though the Apostles had received a gift to cast out Devils, *Mat.* 10. 8. yet they could not exercise it at all times, *Mat.* 17. 16. *Paul* could not restore *Epaphroditus*, else he would not have suffered him to be so neare unto death, *Phil.* 2. 27.

2 The ends for which Christ wrought Miracles, is the next thing to be considered, the generall end was, to manifest his glory, *Joh.* 2. 11. the particular ends were,

1. To

1. To declare his God-head, and to prove himselfe to be the Sonne of God, *Mat.* 9. 6. *Ioh.* 15. 24. his Miracles clearly shewed, that all Creatures were in his power; for he wrought them almost upon all kinds of Creatures; upon Angels, in casting out Devils; upon men, in their eyes, eares, tongues, hands, feet, whole bodies, yea in their wills and affections; as making the owner of the Asse willing to let it goe upon the demand of Strangers; upon Beasts, in the herds of Swine; upon Fishes, in bringing them into the Apostles Nets in great abundance; upon the Sunne, in the supernaturall Eclipse; upon the Ayre, in stilling the Wind; upon the Waters, in calming the Sea; on the earth, in its quaking; on the Stones, in their rending; on Trees, in withering the Fig-tree; on Bread, in multiplying the Loaves; on Water in Vessels, in turning it into Wine.

2 To declare his Office, and to prove himselfe to be the Messiah, promised of God by the Prophets, *Esa.* 35. 4, 5, 6. whence the Messiah was called the mighty God, and wonderfull, *Esa.* 9. 6. Now, the Miracles wrought by this Jesus, were such as *Isaiah* fore-told, as he told *John*, Mat. 11. 5. and he challenged to be acknowledged for him that should come, the Messiah, the Sonne of God, by his Miracles, *Joh.* 5. 36. & 10. 38. For, first the Messiah was to bruise the head of the Serpent, *Gen.* 3. 15. and this Jesus the Son of God was manifested, that he might destroy the workes of the Devil, 1 *Joh.* 3. 8. therefore by his casting out Devils, he proved to the Pharisees, that the Kingdome of God was come unto them, *Matth.* 12. 28. meaning that Kingdome of the Messiah, whereof *Daniel* prophesied in *Dan.* 2. 44. And it is evident that when this Jesus came to preach the Gospel, and worke Miracles, *Satan fell downe from heaven like Lightning*, Luke 10. 18. as Dagon fell before the Arke, 1 *King.* 5. 3. Satans power to delude men by Magick ceased, not only in *Judea*, but also in *Samaria* afterwards, *Acts* 8. 8.

and at *Philippi*, Act. 16. 16. and in *Epheſus*, Act. 19. 18. and *Euſebius* teſtifieth, that *Porphyry*, that bitter enemy againſt Chriſtian Religion, complained that it was no marvaile, that for many yeares the Peſtilence had waſted the City, ſeeing *Æſculapius* and the other gods were gone farre away. For, ſaid he, ever ſince Jeſus was worſhipped, we can have no more benefit from the gods; which ſheweth the power of this Jeſus over all the gods of the Heathen, which yet were no gods, but Devils. And we know that in places where, whilſt Popery was received, they were moleſted with Fairies, Hobgoblins, &c. after the Goſpel was there imbraced, thoſe deluſions vaniſhed. So would it be with theſe poore *Indians*, among whom we live in this Wilderneſſe, if they would receive the Goſpel, their *Hobbomaccboes* would have no more power to delude and terrifie them. 2. Jeſus Chriſt came to ſeeke and ſave loſt ones, *Luke* 19. 10. therefore all his Miracles tended to the good and benefit of men, which makes another conſiderable difference between the Miracles wrought by this Jeſus, and thoſe done by others. Sundry of the Miracles wrought by others tended to the puniſhment and hurt of men, as thoſe of *Moſes*, in the ten Plagues of *Ægypt*, and of *Eliab*, in 2 *King*. 1. 10. and of *Peter*, Act. 5. 9. and of *Paul*, Act. 13. 12. But all the Miracles which Chriſt wrought tended only to the good of men. Indeed he ſhewed what he could doe the other way, in two mighty workes, *Matth*. 21. 19. *Joh*. 18. 6. yet he never did hurt to any, by his wonder-working power, and gave this for the reaſon of it, *Luke* 9. 56. *For the Sonne of Man is not come to deſtroy mens lives, but to ſave them.*

3 To confirme the truth of the Goſpel, and the faith of men thereby, *Joh*. 10. 37, 38. Hence he ſaid, *The works that I doe, beare witneſſe of me*, Joh. 5. 36. Miracles were added to the Goſpel, as the Kings Seal is unto Charters, or mens ſeales unto Covenants, for confirmation of faith.

faith and assurance. And the Miracles wrought by Christ on the bodies of men, had a Symbolicall use, to draw them to seeke unto him for the salvation of their soules. Thus *Matthew* saith, when he cast out Devils, and healed those that were sicke, he did them, *That it might be fulfilled which was spoken by* Isaiah *the Prophet, saying, himselfe tooke our infirmities, and bare our sicknesses*, Matth. 8. 16, 17. and therefore when he healed the man that was sick of a Palsie, he said to him, *Sonne, be of good comfort, thy sins be forgiven thee*, Mat. 9. 2. And by his feeding five thousand with five Loaves, and two Fishes, he taught them, saying, *Labour not for the meat that perisheth, but for that which endureth to everlasting life, which the Sonne of Man shall give, for him hath God the Father sealed*, Joh. 6. 26, 27. and he improved his healing the man that was borne blinde, to shew, that he is the *Light of the world*, Joh. 9. 5, 6. and the end for which he wrought his great workes appeares, by his *upbraiding the great Cities, where most of his great workes were done, because they repented not*, Mat. 11. 20.

3 The third thing to be considered is, the occasion whereupon Christ wrought these Miracles. For 1. Christ professed himselfe to be sent of God with an extraordinary Commission, peculiar to the Messiah: now this must necessarily be proved by extraordinary effects. Hence it was, that *he so drove the buyers and sellers out of the Temple*, to shew that *he came as the Lord into his Temple*, Joh. 2. 15, 16. 18, 19. *Mal.* 3. 1. Christ came preaching such truthes as never were before revealed, viz. That the Messiah is come in the Flesh, and setteth up his Kingdome by the Gospel, and abolisheth its ceremoniall institutions, causing the Leviticall Priest-hood and Ordinances to cease, instead whereof he appointeth other Lawes and Ordinances to Christian Churches; now, new doctrine must be confirmed with Signes, *Mark* 1. 27. & 16. 20. 3. The order constituted under *Moses*, for a time was to be altered by Christ; therefore it was necessary that

Christ should shew, that he had authority so to doe, by his doing workes beyond the order which God hath constituted in Nature, to shew that he was the Lord of Nature, and of all Church-Administrations; such an one is the true Law-giver, and as such is to be acknowledged by the Churches, *Jam.* 4. 12. and for the same reason Miracles doe now cease, and are not to be expected in these dayes. For, 1. None of us professe our selves to have an extraordinary office, or calling. 2. Nor to preach truths that were never before revealed. 3. Nor to alter any Institutions of Christ; we acknowledge our selves to be only ordinary Church-Officers by an ordinary Calling, and that we preach no other Gospel, then what we have received from Christ and his Apostles, and that in reforming the Churches we doe not make new Ordinances, but reduce others, and our selves to Christs institutions, according to primative patterns. I shall winde up this fourth proofe thus.

The fourth particular Argument, to prove this Jesus to be the Messiah, from Miracles.

He, who wrought the Miracles which the Scripture saith should be wrought by the Messiah, is the true Messiah; but this Jesus wrought those Miracles; *ergo* he is the true Messiah.

The fifth proofe which the context affords concerning this Jesus, that he is the only true Messiah, is from the agreement of what is reported concerning the Life, Death, Resurrection, Ascension, & Session at the right hand of God, of this Jesus, and what was prophesied of old in all these particulars concerning the Messiah. 1. Concerning the life of the Messiah, it was Prophesied, that his conversation should be blamelesse, and his outward condition meane, and afflicted. 1. For his conversation, that *Gods Law* should be *in his heart*, Psal. 40. 6. *Grace is poured into his lips*, Psal. 45. 3. he *loveth righteousnesse, and hateth iniquity*, ver. 8. *he did none iniquity, nor was guile found in his mouth*, Esa. 53. 6. such was the conversation of this

this Jesus, that he challenged his greatest Adversaries; *Which of you convinceth me of sinne?* Joh. 8. 48. he was *meek, and lowly in heart*, Mat. 11. 29. *holy, harmlesse, undefiled, separated from sinners*, Heb. 7. 26. 2. For his outward condition in this world, the Messiah must *grow up as a tender Plant, and as a root out of a dry ground; he hath no forme, nor comelinesse*, Esa. 53. 2. *Poore*, Zach. 9. 9. *A reproach of men, and despised of the people*, Psal. 22. 7. *A stone of offence*, Esa. 8. 14, 15. So it was with this Jesus, borne of *Mary* in the decay of *Davids* family; see his Poverty, *Mat.* 8. 20. & 21. 3, 5. *To the Jewes a stone of offence*, 1 Cor. 1. 23. and both these *Peter* noteth in the life of this Jesus, of whom we speake; 1. The holinesse of his conversation, in that he applyeth to him the title of *Gods holy one*, ver. 27. 31, 32. 2. The meannesse of his outward condition, in that he calleth him *Jesus of Nazareth*, verse 22. which the *Jewes* used against him in reproach, *Joh.* 1. 46.

2. Concerning the Suffering and Death of the Messiah, it was fore-told of him, That the Serpent should bruise his heele, *Gen.* 3. 15. and that Satan would use, for a speciall instrument against him, his *owne familiar friend, in whom he trusted, which did eate of his bread, to lift up his heele against him*, Psal. 41. 9. *A man, his equall, his guide, and his acquaintance; with whom he tooke sweet counsell, and walked unto the house of God in company*, Psal. 55. 12, 13, 14. that *they should weigh for him thirty peeces of silver*, Zach. 11. 12. *as the price at which he was valued.* That a charge should be given to the *Sword*, to *awake against Gods Shepheard, the man that is his fellow, to smite the shepheard, and the sheep should be scattered*, Zach. 13. 7. That he should *give his backe to the smiters, and his cheekes to them that plucked off the haire, and should not hide his face from shame, and spitting.* Esa. 50. 6. that he should be *wounded for our transgressions, and bruised for our iniquities, the chastisement of our peace should be upon him, and by his stripes wee should be healed*, Esa. 53. 5. That he should be crucified, to answer the type of the *brazen Ser-*

pent,

pent, *lifted up upon a Pole*, Numb. 21. 8. Joh. 3. 14, 15. and to take away the Curse, whereof hanging upon a Tree was in those times a signe, *Deut.* 21. 25. *Gal.* 3. 13, that *they* should *dig thorow, as a Lion, his hands and his feet*, Psa. 22. 16. That *they* should *give him vinegar to drinke in his thirst*, Psal. 69. 21. *and parted his garments among them, and cast lots for his vesture*, Psal. 22. 18. yet *not a bone of him should be broken*, Exod. 12. 46. that *he should make his grave with the wicked, and with the rich in his death, and should be numbred amongst the transgressors*, Esa. 53. 9. 12. All these Prophesies the New Testament shewes to be accomplished in the Sufferings, Death, and Buriall of Christ. That Satan had the principall hand against him, appeareth in *Luke* 22. 53. *Joh.* 12. 31. that he used such an instrument even *Judas*, is cleare, *Mat.* 26. 50. *Luke* 22. 48. That he was betrayed for thirty peices of Silver, *Matth.* 26. 15. & 27. 9. That the Sword smote this Shepheard, and scattered the Sheep, see *Mat.* 26. 31. *Marke* 14. 27. That his backe and face were yeelded by him to the Smiters, and Spitters, see *Mat.* 26. 67. & 27. 26. That he was wounded for our sins, &c. see 1 *Pet.* 2. 24. For his death by crucifying, see *Joh.* 12. 32, 33. for their usage of him on the Crosse, in all particulars before mentioned, exactly and punctually, see *Mat.* 27. 34, 35. *Luke* 23. 33. *Joh.* 19. 23, 24. 33. 36. The same is cleare in his Buriall in the Sepulchre of rich *Joseph* of *Arimathea*, and what *David* said, Psal. 16. 19. *My flesh shall rest in hope*; *Peter* here applyeth to this Jesus, *Act.* 2. 26. and concerning his death *hee* saith, *They had by wicked hands Crucified and slaine him*, vers. 23.

3. Concerning the exaltation of the Messiah by his Resurrection, Ascension, and Session at the right hand of God, the Prophesies are cleare; 1. His exaltation in generall, *Psal.* 110. 2. Particularly, by his Resurrection, *Psal.* 16. 10. The time, the third day was prefigured in *Jonah*, saved the third day from the Whales belly.

3. By

2. By his Ascension, *Psal.* 68. 19. *Zach.* 14. 4. 3. By his Session at Gods right hand, *Psal.* 110. 1. *Esa.* 52. 13. whence he should send the Spirit, *Esa.* 44. 3. *Joel* 2. 28. *Psal.* 68. 19. 4. By his coming to Judgement, *Dan.* 7. 3. *Joel* 2. 2. Now, thus is this Jesus exalted; 1. In generall, *Phil.* 2. 6. to 12. 2. Particularly; 1. By his Resurrection the third day, 1 *Cor.* 15. 4. and *Josephus* a *Iew* confesseth it. 2. By his Ascension from Mount Olivet. *Acts* 1. 9. 12. *Eph.* 4. 8, 9, 10. Hence he sent down the holy Spirit plentifully effused, in *Act.* 2. 16. 33. 3. By his Session at the right hand of God. This *Peter* applies to Christ, *Act.* 2. 34. 4. For his coming to Judgement, *Act.* 17. 31. *Rom.* 2. 16. From the Promises I argue thus; He in whom the Prophesies concerning the Life, Death, Resurrection, Ascension, Session at Gods right hand, and coming to judge the world of the Messiah are fulfilled, he is the true Messiah. But all these are fulfilled in this Jesus; therefore he is the true *Messiah*: so much may serve for the fifth Argument.

L. Antiq. 18. *c.* 16.

The fifth Argument to prove this Jesus to be the Messiah taken from his humiliation and exaltation.

The sixth and last Argument is taken from the Mediatoriall Office of the Messiah, which according to Scripture predictions must be three-fold, Propheticall, Priestly, and Kingly; in respect of all which he hath the name Messiah, which signifieth Anoynted, not with materiall Oyle, but with the holy Spirit.

1. His Propheticall Office containeth two things: 1. His new revelation of Gods wil. 2. His prediction of things to come; such a Prophet *Moses* fore-told the Messiah should be, *Deut.* 18. 15. so did *Esa.* ch. 50. 4.

2. His Priestly Office containeth three Acts; 1. Teaching. 2. Sacrificing. 3. Interceding; such an one it was fore-told the Messiah should be, *Psal.* 110. 4. *Esa.* 53. 7, 12. and it was expected that he would teach them all things, *Job.* 4. 2.

3. His Kingly Office consists in two things; In governing, and defending: in respect hereof the Messiah

is called a King, *Psalme* 2. 6. a *Prince*, Esa. 9. 6. *Nagid*, *Dan.* 9. 25. the *Ruler*, Mich. 5. 2. *A Shepherd*, Ezek. 37. 24. David *their King*, Hos. 3. 5. yea, he must have all these Offices, as appears in his Type, *Melchisedech*; so that as all the Prophets ceased when he was to Prophesie, so all the Leviticall Priest-hood, and legall Sacrifices, and Ceremonies should cease, and give way to the Priest hood of the Messiah, when he should come, *Dan.* 9. 24. 26, 27. that after his coming, there should be *no more mention of the Arke of the Covenant*, Jer. 3 16. But on the contrary, *Ægypt should have the Altar of the Lord*, Isa. 19. 19. and *in every place Incense should be offered unto his name, and a pure offering*, Mal. 1. 10. and *out of all Nations he will take his Priests and Levites*, Esa. 66. 20, 21. And the Kingdome of the Messiah must be unlike *Davids* Kingdome, 2 *Sam.* 23. 5. and *breake all other Kingdoms, but it selfe must stand*, Dan. 2. 44. & 7. 13. *Psal.* 45. 7. and for its extent, it must be *from the rising to the going downe of the Sunne*, Mal. 1. 11. *From sea to sea*, *Psal.* 72. 8. *over all Nations and people*, Gen. 49. 10. *Psal.* 2. 8. *Zach.* 8. 22. *full of peace*, Esa. 9. 6. governed, not by bodily weapons, *Hos.* 1. 7. *Zach.* 9. 10. but by *the rod of his mouth*, Esa. 11. 4.

To apply all this to this Jesus, of whom we speake; He only is designed, appointed of God to be *the Mediator* between God and Man, 1 *Tim.* 2. 5. He *is given*, *Joh.* 3. 16. *sealed*, Joh. 6. 27. *sent of the Father*, Joh. 7. 28. *sanctified*, Joh. 10. 38. and *Anoynted*, Luke 4. 18. 21. And as he is called, so he is fitted of God to discharge his office, being *able to save to the utmost those that come unto God by him*, Heb. 7. 25. and as he is called and fitted hereunto, so he is accepted in this Office, both of God the Father, *Mat.* 3 17. and of the Elect being effectually called, *Cant.* 1. 2. and makes them accepted of God, *Ephes.* 1. 6. And lastly, there is no other Mediator of redemption but he alone, *Acts* 4. 12. *Joh.* 6. 69. Hence this Jesus is called the Christ, which signifies the same, as Messiah doth the anoynted.

anoynted; whence both these titles are joyned and given to Jesus, *Joh.* 1. 41. & 4. 25. and the Angel giving notice of his Birth, calleth this Jesus, *Christ the Lord*, Luk. 2. 10. to shew that *Daniels* Prophesie, *Dan.* 9. 25. is accomplished in him, and the answer of the Priests to *Herod*, shew that he was there borne, where the Prophets fore-told that Messiah must be borne, *Mat.* 2. 4. This the unbeleeving *Jewes* opposed; and therefore though they willingly and commonly called him Jesus, yet *they agreed, that if any should confesse him to be Christ, he should be excommunicated.* Joh. 9. 22. and therefore they that beleeved in him did the more expresly and constantly acknowledge him to be Christ. So *Peter*, Mat. 16. 15, 16. And, *upon this rock*, Christ saith, *he will build his Church*, ver. 18. *Other foundation then this can no man lay*, 1 Cor. 3. 11. Hence the *Disciples at Antioch*, gathered into Church-state, *were called Christians*, Acts 11. 26. whence it is that *Peter* so punctually urgeth this, *Let all the house of Israel know assuredly that God hath made this Jesus, whom yee have crucified, both Lord and Christ.* In my text, this title *Christ*, applyed unto this Jesus, sheweth that all the Prophets, Priests, and Kings of *Judah*, were but types of this anoynted one, who is the truth of them all, and as farre excelleth them, as the body excels its owne shadow. For, 1. They were anoynted immediatly by men at Gods appointment; *Moses* annoynted *Aaron*, *Eliab* anoynted *Elisha*, *Samuel* anoynted *David*, but God himselfe anoynted this Jesus, *Luke* 4. 18. 21. 2. They were anoynted with materiall Oyle, but this Jesus with the holy Spirit, *ibid.* 3. They received with their anoynting the Spirit, in some measure, but this Jesus above measure, *Joh.* 3. 34. 4. The most of them had but one of those three Offices, few of them two, none had all three, but he alone; so that he is called Christ by an eminency, and in a sense proper to himselfe.

The three particular Functions, Propheticall, Priestly,

and Kingly, are necessary to the Messiah, for the relieſe and help of his people againſt three deadly wounds in man by Nature; 1. Ignorance of God. 2. Alienation from God. 3. Inability of returning to God: to heale theſe, our Mediator applyes ſuitable remedies by his three Offices. 1. Wiſdome, by his Propheſies, to heale our blindneſſe, and to make us wiſe unto ſalvation. 2. Righteouſneſſe, by his Prieſtly Office, to cure our diſtance from God, and to make us accounted righteous in his ſight. 3. Power by his Kingly Office, to heale our inability, and to ſanctifie and redeeme us. All theſe is this Jeſus, and he alone *made unto us of God the Father*, 1 Cor. 1. 30. who alſo according to this order, executed his Offices, For, 1. He taught men. 2. Offered up himſelfe. 3. Entred into his Kingdome. We ſhal now ſpeake of them ſeverally, and diſtinctly.

1 He is that Prophet of whom *Moſes* wrote, *Joh.* 5. 46. *Act* 3. 22, 23. he was generally acknowledged to be a Prophet, *Mat.* 16. 14. *Luke* 24. 19. *Joh.* 4 19. & 6. 14. and he proved himſelfe ſo to be by his Propheticall worke. For he revealed the Father unto men, *Joh.* 1. 18. and *taught in parables*, according to the Propheſie, *Pſal.* 45. 5. & 78. 2. he *interpreted the Law*, Mat. 5. and ſo preached the Goſpel that his Hearers *wondred at the gracious words that proceeded out of his mouth*, Luke 4. 22. he alſo fore-told many things, viz. the abjection of the Jewes, or the calling of the Gentiles, *Mat.* 8. 12. & 21. 43. his owne Paſſion and Death, *Luke* 18. 31. the deſtruction of the Temple, his ſecond coming, and the end of the world, *Matth.* 24. In Heaven as our Prophet, he receives the full knowledge of the Fathers will for us, by alwayes ſeeing him, by vertue of his perſonall union, *Joh.* 3. 11. 13. and receives the fulneſſe of gifts for us, *Pſal.* 68. 18. *Epheſ.* 4. 8, &c. and of power to ſend the holy Spirit, by vertue of his purchaſe and interceſſion, to teach us, *Joh.* 14. 16, 17. 26 and ſtill he performeth his Propheticall Office, teaching

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us mediatly; 1. By his Spirit, *Joh.* 16. 13, 14. 2. By men inspired, and infallibly assisted to penne the Holy Scripture, and others by an ordinary assistance to teach the Church, suitably to the severall times and ages of it. The men by and in whom Christ Propheſied in times past, or doth now Propheſie to his Church, are such, as 1. He hath sent, and doth send and call them, *Ephes.* 4. 11, 12. 2. He commands them what they shall teach, *Mat.* 28. 20. 3. Their gifts and efficacy were and are from him, *Eccles.* 12. 11. 14. he establisheth his Word preached by them, *Esa.* 44. 26. *Ezek.* 2. 5.

2 The Priestly Office of this Jesus is principally that, whereby he expiateth the sins of men, and reconcileth them to God, *Col.* 1. 19, 20. This he did, and doth partly on earth; 1. In his sufferings, especially on the Crosse, 1 *Pet.* 3. 18. wherein himselfe as God-man, was the Priest, *Heb.* 5. 6. his Humane Nature was the sacrifice, *Esa.* 53. 10. *Mat.* 27. 28. his Divine Nature the Altar, that sanctifieth the gift, *Mat.* 23. 17. with *Joh.* 17. 19. *Heb.* 13. 10. &c. 2. In his intercession on earth, both in the Garden, *Joh.* 17. 20: and on the Crosse, *Luke* 2. 34. principally in Heaven, by *appearing before God, and interceding for us*, whereby he effectually applieth the value and vertue of his sufferings unto his people, *Heb.* 9. 29. &. 7, 25. This his Priesthood was not legall, or temporary, after the order of *Aaron*, but Evangelicall, and eternall, after the order of *Melchisedech*, Heb. 7. 16. to 26.

3 This Jesus was, and is also King for evermore. This himselfe witnessed unto *Pilate*, yet, that *his Kingdome is not of this world*, Joh. 18. 37. *Paul* calls this *a good confession*, 1 Tim. 6. 13. whence he refused to be made King by the Jewes, *Joh.* 6. 15. and *Pilate* wrote him *King of the Jewes* against the minde of the Jewes, *Joh.* 19. 21. It is by vertue of this his *Kingly* Office, that he administreth and dispenseth all things, which belong to the Salvation of the Elect, with authority and power. And in all proper-

ties it answereth the description of the Kingdome of the Messiah, 1. Is that eternall? *Dan.* 2. 44. so is his, *Luke* 1. 33. 2. Is that universall? *Dan.* 7. 14. so is his, *Eph.* 1. 22, 23. 3. Is that Spirituall? *Esa.* 9. 6, 7. so is his, *Luke* 17. 21. *Rom.* 14. 17. 4. Is that powerfull? *Psal.* 110. 1, 2. so his his, *Revel.* 1. 18. 5. Is that blessed for his voluntary subjects? *Psal.* 116. so is his, *Heb.* 7. 2. This his Kingly Office he exercised in some sort, in the dayes of his flesh, as appears in his Miracles and Resurrection, but most perfectly and eminently after his Resurrection, Ascension, and at the right hand of God, *Psal.* 110. 1. *Heb.* 1. 34. The force of this sixth Argument wil appeare in this Syllogisme.

The sixth Argument, to prove this Jesus is the Messiah, from his Mediatoriall Office.

He to whom God the Father hath committed the Mediatoriall Office of the Messiah in the three Functions of it, Propheticall, Priestly, and Kingly, he only is the Christ.

But this Jesus is he to whom the Father hath committed the Mediatoriall Office of the Messiah, in all the three Functions of it; therefore this Jesus is the true Messiah, and no other is to be expected.

Vse 1. Seeing the Scripture holds forth such convincing proofes that this Jesus is the Messiah, and that Scripture proofes are the ground of our faith in him, sundry are to be justly reproved. 1. The Papals, in the very groundworke of their Religion, which is founded upon the authority of their Church, not of the Scriptures. They wil beleeve nothing that the Scripture saith, without the Church, but the traditions of their Church they wil receive, without and against the Scripture; therefore *they have no morning light in them*, Isa. 8. 20. 2. *The disputers of this world*, as *Paul* calleth them, 1 *Cor.* 1. 20. who receive nothing upon the authority of the Scripture, except they can see worldly reason for it. I blame not any for questioning, that they may clearly understand what is obscure to them; for that Jesus Christ approved in his

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Diſciples, *Mark* 4. 20. But ſuch as wil be alwayes objecting againſt things that are plaine and manifeſt. Nor doe I reprove thoſe, who with holy reverence, and ſincere deſire to be eſtabliſhed in the truth, and with a reſolution to reſt ſatisfied with that reaſon which God revealeth in his Word, doe labour to know a ſufficient reaſon for that which they hold and beleeve concerning Chriſt. For it is our duty to *be alwayes ready to give an anſwer to every man that asketh us a reaſon of the hope that is in us, with meekneſſe and reverence*, 1 Pet. 3. 15. But cavilling againſt cleare truths, to the hindering of beleeving, is condemned by the Holy Ghoſt, *Rom.* 9. 20. 3. Careleſſe Hearers, who receive every thing they heare upon the authority of men, not examining them by the Scriptures, *The ſimple beleeveth every word, but the prudent looketh well to his goings*, Prov. 41. 14, 15. Thus did thoſe noble *Bereans*, *Acts* 17. 11. Aske ſundry, who is the Meſſiah in whom they beleeve: They wil ſay, Jeſus that was borne of the Virgin *Mary*, Crucified under *Pontius Pilate*, &c. Aske them againe, how they know him to be ſo: they wil anſwer, They have been alwayes taught ſo by their Parents, and in their Catechiſmes, and by the Preachers, and all men among whom they live beleeve it, and therefore they beleeve it to be ſo. On the other ſide, Aske a Turk, who is that great Prophet in whom he truſteth: he wil anſwer, *Mahomet*. Aske him againe, how he knoweth him to be ſo: he wil tel you, he hath been ſo taught from his Child-hood, and all the *Muſulmans* teach ſo, and it is among the Turkes generally beleeved ſo to be; therefore he beleeveth it alſo. It may truly be ſaid to both theſe, as Chriſt ſaid to the *Samaritan* woman, *Yee worſhip yee know not what*, Joh. 4. 21. for of the *Samaritans* it is ſaid, That *they worſhipped the true God*, 2 King. 17. 32. and yet againe, that *they worſhipped not the true God*, ver. 34. They worſhipped they knew not what, why ſo? Becauſe they made not Gods Word in the Scripture the ground

and

and rule of their worshipping him, but *the custome of the Country*, ver. 34. 40. Thus doe they, who take every common assent unto this truth, that this Jesus is the Messiah for true faith, not looking at the true ground of beleeving it, which is only the Scripture, and so build their hope of Salvation upon a meere humane faith. I would not be understood as if I compared *Mahomet* with this Jesus, for he is not worthy to be named the same day with him, for he was a cursed Impostor, but this Jesus is the true Messiah. They have no Word for their beleeving in *Mahomet*, but the lying *Alcboran*, but we have the Scripture, *Dan.* 10. 21. for the ground of our faith in this Jesus; therefore our Lord Jesus Christ, the only true Messiah, shal stand when their *Mahomet* shal fall. "And this "hath been already told, and shewed them in a strange "vision, at *Medina Talnabi* in *Arabia*, where *Mahomet* was "buried, *Anno* 1620. it continued about three weekes "together. About the twentieth of *October* fell a great "Tempest, and fearefull Thunder about midnight, but "the vapours being dispersed, and the Element cleare, "these words might be read in *Arabian* Characters, in the "Firmament, *Oh, why will yee beleeve in lyes?* About two "or three a clock in the morning there was seen a Woman in white, compassed about with the Sunne, having a cheerfull countenance, and holding in her hand "a Booke, coming from the North-west; but against her "were Armies of *Mahometans* ready to discharge upon "her, but she kept her standing, and only opened her "Booke; at the sight whereof those Armies fled, and "presently all the Lamps about *Mahomets* Tombe went "out. The interpretation of this Vision was made by "one of the *Dervises*, a kind of Monke among the *Turks*, "who discoursed of three Religions, and of three great "Prophets in the world, *Moses*, and *Jesus Christ*, and "*Mahomet*, and told them, that the *Jewes* being cast off "for their disobedience to *Moses*, and for their Idola-

"tries,

See Turk. Hist. in the reigne of *Osmond*, tenth Emperor, p. 1384.

"tries, God raised up a new Prophet, who taught the "Christian Religion, Jesus Christ, whom the *Jewes* Cru- "cified, not moved with the piety of his Life, his great "Miracles, nor his Doctrine; after his Death, the "preaching of a few Fisher-men moved the hearts of the "greatest Monarchs in the world to bow to his title; "but the Christian Church growing dis-membred with "the distinction of East and West, and committing "Idolatry, &c. God forsooke them, and tooke from "them their chiefe Cities, *Jerusalem* and *Constantinople*, "and raised up *Mahomet*, whose institutions they ha- "ving broken, God hath testified against them, in keep- "ing their Prophet from them forty yeares beyond their "account. And this strange and fearefull Vision, said he, "is a prediction of some great troubles and alterations; "for the opening of the Booke in the Womans hand, did "either signifie their falling away from the intent of "their Law, at which the armed men departed, being "confounded with the guilt of their owne Consciences; "or some other Bookes in which they had not yet read, "and against which no power shall prevaile. And he "concluded thus. *I feare our Religion will be proved corrupt,* "*and our Prophet an Impostor, and then this Christ whom they* "*talke of, shall shine like the Sunne, and set up his name ever-* "*lastingly.* For this they cruelly tortured this poore Priest to death, he crying to the last gaspe, *O thou woman with the Book, save me.*

4 Unbeleeving Hearers, who though the Scripture doth so demonstratively cleare it, that this Jesus is the only true Messiah, yet beleeve not in him. We see that the Wrath of God is come upon the whole Nation of the *Jewes* to the utmost, and *Paul* gives the reason of it, *Rom.* 11. 20. *Because of unbeliefe they are broken off.* And he notes it for a warning to us *Gentiles*, in whom not beleeving in this Jesus, will be found to be an hainous sinne, even a making God a Lyar, 1 *Joh.* 5. 10. a sinne for which the

wrath of God abideth on men, *Joh.* 3. 36. Consider what Jesus Christ saith to such, *If yee beleeve not that I am he,* (viz. the Messiah) *yee shall dye in your sins,* Joh. 8. 24.

Vse 2. Instructeth, and exhorteth us, 1. To ground our faith in Christ on the Word of God in Scripture, otherwise it wil not hold in all times. The *Jewes,* who thought highly of Christ upon *Johns* testimony, continued not in it, because they attended not to the Fathers testimony concerning Christ in the Scriptures, *Joh.* 5. 35. 37, 38, 39. but if it be thus grounded, it wil hold, *Gal.* 1. 8. 2. To be established in the present truth, as an house built on a rock, *Mat.* 7. 24, 25. seeing that all things which the Scripture noteth as Characters, whereby the true Messiah is described, are found only in this Jesus, of whom we speak; in him the Types (both reall and personall) of the Messiah are verified, in him the Prophesies concerning the Messiah are accomplished, and ended; in him all the Genealogies that lead unto the Messiah cease; by him all the Miracles were wrought, which were foretold as proper to the Messiah; in him are fully found all things that were fore-told concerning the Life, Death, Buriall, Resurrection, Ascention, and Session at the right hand of God the Father, and judging power of the Messiah. And lastly, the Mediatoriall Office of the Messiah, in the three Functions of it, Prophetically, Priestly, and Kingly is fully committed to him, and executed by him for his people; therefore you may safely venture your eternal hopes upon the certainty of this truth, that this Jesus is the true Messiah, and rest wholly on him for Salvation, as on *Jehovah, mighty to save.*

2 We shal adde an use or two from consideration of the thing proved so manifestly, and convincingly by Scripture, viz. that this Jesus is the Christ, or the Messiah.

Vse 3. Hence let us be instructed and taught two things; 1. The necessity that this Jesus should be both

God

God and Man in one Person, that he might be the Mediator between God and Man: for as Mediator he must be *the Surety of the Covenant of grace*, Heb. 7. 22. & 9. 15. and therefore must be fit to undertake for both Parties: On mans part, That his reconciliation with God shal be made in such manner, as Divine Justice shal not bee wronged. To prevent that, he makes satisfaction, 1 *Tim.* 2. 5, 6. nor the holinesse of God injured. To prevent that, he presenteth beleevers perfectly righteous, in his obedience before God, *Dan.* 9. 24. 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. On Gods part, that he, 1. Shal be our Father. 2. Make himselfe knowne to us. 3. Forgive our sinnes. 4. Sanctifie us, &c. *Heb.* 8. 9. 10, 11, 12. The last three he performeth as our Prophet, Priest, and King; for the discharge of which Functions, the Mediator must be both God and Man in one Person necessarily; 1 For discharge of his Propheticall Function, he must be both God; else he could not reveale the whole will of God, *Joh.* 1. 18. at all times, *Heb.* 13. 8. and effectually, *Mat.* 11. 27. and Man; else he had not been a Prophet like unto *Moses*, *Deut.* 18. 15. nor could have declared the wil of God suitable to men in his owne person, *Heb.* 2. 1. 2. For discharge of his Priestly Function, he must bee both man, that he might be a fit sacrifice, *Heb.* 10. 5. 10. and God, that his sacrifice might be of sufficient value and vertue for all the elect, *Act.* 20. 28. *Jer.* 23. 6. 3. For discharge of his Kingly Function, he must be both God, that he might be the universall, powerfull, spirituall, and eternall King, 1 *Tim.* 1. 17, *Rev.* 19. 16. *Psal.* 110. 1. and man, that he might be an head Homogeneall, and of the same nature with the body, *Col.* 1. 18.

2. Hence we see the reason of the alteration of Religion, in the circumstantials, and outward manner of Gods worship since the coming of Christ, from what it was under *Moses*. Thus the seventh day Sabbath from the Creation is changed unto the first day of the weeke, the

Lords day, *Rev.* 1. 10. when Christ unvailed the whole Bible unto *John*, and fore-told him all things that should befall the Churches unto the end of the world. The seventh dayes Sabbath gives place unto this, because that typified Christ his rest in the Grave, upon which *Adam* was to meditate the day after his Fall, and on that whole day only Christ rested in the Grave, and arose on the first day of the week, upon which the Creation began, and the Light was made; then did this true Light begin a new world, and set up his Kingdome; and the keeping this day for their Christian Sabbath, was among the things that concerned his Kingdom, which he taught them in the forty dayes conversing with them on earth, *Act.* 1. 3. and they accordingly kept it holy, *Act.* 20. 7. 1 *Cor.* 16. 1, 2. Thus also the outward state, or forme of the Church is changed, from Nationall unto Congregationall, and the Sacraments, from Circumcision, and the Passeover, unto Baptisme, and the Supper of the Lord. The rites, and some circumstances about them are altered, the end and use of these Ordinances, then and now remaining the same; the not observing whereof is the cause of the errour of the Antipædo-Baptists, against the Baptising of the infants of Confederates. Thus also the whole Typicall, and Ceremoniall Priest-hood and worship is abolished, the truth being come. Such a change of religion at the coming of the Messiah was generally expected; therefore when Christ told the woman of *Samaria*, that *the houre was coming, when they should neither in that mountaine, nor in Jerusalem worship the Father; but the houre cometh, and now is, when the true worshippers shall worship the Father in spirit and truth*, Joh. 4. 21. 23. The woman replied, *I know that Messias cometh, which is called Christ; when he is come, he will tell us all things*, ver. 25. She expected that Christ would make a great alteration of the Church, and of the outward manner of worshipping God at his coming. Hereupon is was, that the *Jewes* observing the

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new and strange Ministry of *John Baptist*, *mused in their hearts of* John, *if he were not the Christ*, Luke 3. 15. and *sent Priests and Levites from Jerusalem to know of him, whether he was Messiah*, Joh. 1. 19, 20. This their generall expectation was grounded upon the Propheſie of the Angel *Gabriel* to *Daniel*, in *Dan.* 9. 24. 26, 27. all which we see to be accomplished by this Jesus, who is Christ the Lord. But the Religion now established by Jesus Christ, in the Scripture of the New Testament, shal never be altered. Hence the time from Christ and his Apostles, unto the end of the world, is called *the last dayes*, Act. 2. 17. *Heb.* 1. 1. 1 *Pet.* 1. 20. and the end of the world, 1 *Cor.* 10. 11. not so much in respect of time (for above one thousand six hundred yeares are passed since these things were spoken and written) as in respect of the last Revelation of Gods wil concerning Religion, which is so perfectly setled in the Church thereby, as it shal stand firme and inviolable, without alteration, by any Word of God, whilst the world standeth.

Use 2. For serious admonition to all the Churches, that would be accounted Christian, to looke to it, that this Jesus Christ be laid as their foundation, 1 *Cor.* 3. 11. Jesus Christ, I say, beleeved on, and professed in an orderly way of visible receiving him, and being built upon him, *Mat.* 16. 16. 18. and that accordingly their superstructure be carried on, by their *building upon this foundation gold, silver, precious stones, not wood, hay, stubble*, 1 Cor. 3. 12. See to it therefore; 1. That Christs way of Propheſying be established, viz. by Scriptures, not Apocrypha's, and by the gifts of Officers, as Pastors and Teachers, orderly called and ordained, *Rom.* 12. 6. or of Gifted Brethren, fitted for the edifying of the Church, orderly dispensed, 1 *Cor.* 14. 1. 3. 24, 25. 29, 30, 31, 32, 33, 40. not by Homilies, or by Antichristian Hierarchy. 2. That Christs Priesthood be exalted, by our renouncing all confidence in the flesh, or in our owne workes, and relying only

upon him for righteousnesse, *Rom.* 9. 30. & 10. 3. and by our *praying in the Holy Ghost*, Jude 20. the Officers also *giving themselves unto prayer*, Act. 6. 4. as well *as to the Ministry of the Word*, by watching over the Church, that they may suit their prayers continually to the necessities thereof, by the help of the Spirit of Christ, *Rom.* 8. 26. in the exercise of their owne gifts, and not by read Liturgies; and by *offering up spirituall sacrifices acceptable to God by Jesus Christ*, 1 Pet. 2. 5. 3. That his Kingly Law-giving power be exalted in all the Church-Administrations and Ordinances, *Mat.* 28. 20. *Jam.* 4. 12. rejecting all inventions and impositions of the Sons of Men, by their Canons and Constitutions, in all matters of this nature.

Vse 3. For exhortation to all men, to apply to themselves this Jesus, as given of God to be the Christ, and Mediator of the Covenant of Grace betweene God and them, in his three Offices. To this purpose attend these directions. 1. Renounce whatsoever would hinder your thus closing with him, departing from iniquity, in the purpose of your hearts, 2 *Tim.* 1. 19. Looke upon your former evils of heart and life, with feare, and shame, and sorrow, and detestation of them, and loathing your selves for them, and with an unfeigned purpose of heart to cleave unto God in Christ, according to the tenour and termes of the Covenant, *Jer.* 50. 45. particularly, 1. Renounce your owne carnall reason, and vaine imaginations, that Christ, as your Prophet, may teach you, 1 *Cor.* 3. 18. 2 *Cor.* 10. 5. 2. Renounce all confidence in your owne works, that Christ, as your Priest, may save you, *Phil.* 3. 3. 7, 8, 9. 3. Renounce your owne wills and affections, that Christ, as your King, may rule you, *Luke* 9. 23. *Esa.* 26. 12.

2 *Cleave unto the Lord with purpose of heart*, Acts 11. 23. 1. Hearing him, as your only Prophet, *Matth.* 17. 5. *Waiting daily at the posts of the doore of Wisdomes house*, Prov. 8. 34. 35. 2. Relying wholly upon him for reconcilia-

tion with God, through faith in his bloud, *Rom.* 3. 25. coming to him, and to God by him, *Joh.* 14. 6. *Heb.* 7. 25. 3. Subjecting your selves with voluntary obedience to him in all things, *Psal.* 110. 3.

And for your incouragement hereunto, consider,

1. The All-sufficiency of Grace in him, suiting all your needs, 1 *Cor.* 1. 30.

2. The freenesse of it, *Rev.* 20. 17.

3. That you are not excluded from the Fellowship of it, unlesse you exclude your selves, *Matth.* 11. 28. *Joh.* 3. 14, 15, 16.

Μονῳ τῳ Θεῳ δόξα.

From my Study in New Haven in New England, *the tenth day of the eighth Moneth, called October,* 1652.

FINIS.